

Corpus 190 (S) 368- 417

31.01.00

S31.01.01 When one goes to one's confessor, then he must prostrate himself before him with utmost fear of God and humility, and in a weeping voice ask him that he prescribe for him penance for all those faults that he has committed against God's will; S31.02.01 and he must confess his misdeeds to him, so that the priest may know what kind of penance he should prescribe for him. S31.03.01 Then the priest must ask him what belief he has in God, and must charge him variously concerning his soul's need and warn (him) and say thus: S31.04.01 "Do you believe in God the Almighty and in the Son and in the Holy Spirit?" S31.04.02 "Do you believe that all men must arise from death on Judgment Day?" S31.05.01 "Do you regret all that is evil that you have done, said, and thought?" S31.05.02 "Are you willing to forgive each of those who has ever sinned against you?" S31.06.01 If he says, "I am willing," then say to him, "May God have mercy on you and grant (it) to me that I may be able to do so." S31.06.02 "Fast each day in this Lenten period to the ninth hour (nones) and abstain from dairy foods and guard yourself against the eight chief sins so that you do not commit them."



S31.06.03 "They are murder and theft and false oaths and avarice and fornication and gluttony and calumny and false witness." S31.06.04 "And keep the twelve Ember Days that

are in the year, and guard yourself against witchcraft and sorcery and fornication and detraction and pride and covetousness of other men's possessions; S31.06.05 guard yourself against all these things." S31.07.01 "And love your Lord with your whole mind and with all your might and all your power and with all your inner heart steadfastly, and be merciful to the poor and gentle and charitable and diligent in attending church and giving tithes to God's church and to the poor." S31.08.01 "Then God will be gracious to you and merciful and kind, and you will be permitted then to dwell with him in the world of all worlds ever without end, if you do so." S31.09.01 "And I ask that you tell me all that you have ever done that is evil, for it is better that

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you feel shame now, here before me alone, a miserable man, than hereafter before God at the great judgment, there where the hosts of heaven, earth, and hell will all be gathered together." S31.10.01 "May our Lord protect us there."

32.01.00

S32.01.01 It is fitting for each priest when he assign a fast to someone that he know whether the person be well or unwell, wealthy or needy, how young he may be or how old, whether he may be in orders or a layman and what remorse he might have, and whether he may be a single man or a married man. S32.02.01 Discretion among all men is needful, even though they might commit similar sins.



S32.03.01 One must judge powerful people more strongly than the poor, according to the ordinance of the canon.

33.01.00

S33.01.01 Theodore, the holy and good bishop, appointed this rule as precept and as teaching for each of those who wishes to make amends for his sins against God, and he said thus: S33.02.01 "We have read in the penitential that one must do penance for capital sins for one year or two or three on bread and water, and for lesser sins a week or a month, entirely the same." S33.03.01 But for some people this is a very arduous and irksome thing. Therefore, we wish to prescribe with which things it may be discharged for him who cannot keep this fast. S33.03.02 That is, that he must do penance with singing the psalms and almsgiving for a very long period of time. S33.03.03 And he who is able to fulfill all that which is declared in the book, that is very good and it is the correct procedure; S33.04.01 and he who is not able (to do so), let him sing fifty psalms in the right order in church or in some private place. S33.04.02 And he who must (fast) one week on bread and water, let him sing 300 psalms kneeling or 320 without genuflecting just as it is said above. S33.05.01 And he who must do penance for the period

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of a month on bread and water, let him sing 1200 psalms with genuflection, and without genuflection 1680. S33.05.02 And afterwards every day he may feed himself at midday except on Wednesday and Friday, when he must fast until nones and abstain from meat and wine-- that is, any kind of drink (with) which one can become intoxicated. S33.05.03 And let him enjoy other foods such as God may give to him, after that which he has sung. S33.05.04 And he who neither knows the psalms nor is able to fast, every day let him give one penny or its equivalent to needy people; S33.06.01 and in every week let him fast one day to nones and the next until vespers and enjoy what he might have, just as it is said above.



S33.07.01 And he who must do such a penance for a year, then let him give 26 shillings in alms and in every week fast two days, just as it is said above, and consider during the three fasting periods what his sustenance should be and give half of it in alms. S33.08.01 In the second year he is allowed to lighten his penance from Christmas to the Twelfth Day and from Easter to Pentecost. S33.09.01 And he who is not able to do penance for his sins, as it is said above, in the first year let him distribute 26 shillings in alms, and in the second year 20 shillings, and in the third year 18. That is, 64 shillings. S33.10.01 And the powerful man should know that God has (given) him great prosperity and possessions in this life to forsake. (Here is) how he ought to do penance for his capital sins: S33.10.02 Let him take up the Gospel and read therein how Zacchaeus spoke to the Lord when he received him in his house for a feast. S33.10.03 Then he called to him and spoke thus: "Lord, I will give the half portion of all my goods to the needy, and if through an unrighteous deed I deprived anyone of anything, I will repay that fourfold." S33.10.04 And then he

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merited to hear (this) from the Lord: "Today is salvation come into this household." That is the forgiveness of all sins. S33.11.01 And in addition to these good works that we have ordained above, let him free men and release those who are in captivity. And from the day that he leaves off his unrighteous works let him not perform them again, lest he become like the dog who eats what he has already vomited. S33.12.01 And it is not to be neglected what the Apostle said: "He who sins through the

body must also repent it through the body"; that is, in fasting and in vigils and in prayers and in entreaties to God, with contrition of heart and with shedding of tears.

34.01.00

S34.01.01 The first remission is the baptism of sins. S34.02.01 The second is the love of God. S34.03.01 The third is pleasure in almsgiving. S34.04.01 The fourth is the shedding of tears in good repentance. S34.05.01 The fifth is the confession of sins. S34.06.01 The sixth is the affliction of heart and body in strife and acts of fasting. S34.07.01 The seventh is that one repent his habits before God. S34.08.01 The eighth is prayers of the holy ones for the sinful. S34.09.01 The ninth is mercy and good belief. S34.10.01 The tenth is that one turn another from his sins to God's will. S34.11.01 The eleventh is divine forgiveness, that through it God may forgive him his sins. S34.12.01 The twelfth is martyrhood, such as came to pass for the thief at Christ's passion.

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33.01.90



S33.01.90 Theodore the great bishop appointed this rule as precept and as teaching for each of those who wishes to make amends for his sins against God and said thus: S33.02.91 "We have read in the penitential that one must do penance for capital sins for one year or two or three on bread and water, and for lesser sins a week or a month equally." S33.03.91 But this is, for

some people, a very arduous and irksome thing. Now, therefore, we wish

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to indicate with which things it may be relieved for whoever cannot carry out that fast. S33.03.92 That is, that he must do penance for a very long (period of time) with singing the psalms and almsgiving. S33.03.93 And whoever is able to fulfill all that which is declared in the book, he is complete; S33.04.91 and he who is not able (to do so), let him sing fifty psalms in the right order in church or in some private place. S33.04.92 And he who must do penance one week on bread and water, let him sing 300 psalms kneeling or 420 without genuflecting, just as it is said above. S33.05.91 And he who is to do penance for the period of a month on bread and water, he must sing 1200 psalms with genuflection, or without genuflection 1680. S33.05.92 And every day he may feed himself at midday except on Wednesday and Friday, when he must fast until nones and abstain from meat and wine or any kind of drink (with) which one can become intoxicated. S33.05.93 And let him enjoy other foods after that which he has sung. S33.05.94 And he who neither knows the psalms nor is able to fast, every day let him give one penny or its equivalent to needy people; S33.06.91 and in every week let him fast one day to nones and the next until vespers and enjoy what he might have, just as it is said above. S33.07.91 And he who must do such a penance for a year, then let him give 26 shillings in alms and in every week fast two days, just as it is said above, and consider during the three fasting periods what his sustenance should be and give half of it in alms. S33.08.91 In (the second) year he is allowed to lighten his penance from Christmas to the Twelfth Day and from Easter to Pentecost. S33.09.91 And he who is not able to do penance for his

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forsake. S33.10.92 (Here is) how he ought to do penance for his capital sins. Let him take up the Gospel and read there how Zacchaeus spoke to the Lord when he received him in his house for a feast: S33.10.93 then he called to him and spoke thus: "Lord, I will give the half of all my goods to the needy, and if through unrighteous deeds I deprived anyone of anything, I will repay that fourfold." S33.10.94 And then he merited to hear (this) from the Lord: "Now, today, is salvation come into this household." That is the forgiveness of all sins. S33.11.91 And in addition to these good works that we have ordained above, let him free men and release those who are in captivity. And from the day that he leaves off his unrighteous works, let him not perform them again, lest he become like the dog who eats what he has already vomited. S33.12.91 And it is not to be neglected what the Apostle said: "He who sins through the body must also repent through the body"; that is, in fasting and in vigils and in prayers and in entreaties to God, with contrition of heart and with shedding of tears.

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34.01.90

S34.00.91 In holy scripture it is advised that almighty God gives mankind forgiveness for his sins through twelve things.



S34.01.91 The first remission (of sins) is through the bath of baptism. S34.02.91 The second remission is through the love of God and of man, so that one loves God and also his neighbor--that is, every Christian--with his whole heart, as he loves himself. S34.03.91 The third remission is through the giving of alms. For

it is written, that just as a man quenches fire with water, so alms obliterate the sins of that man.S34.04.91 The fourth remission is that, through singing of psalms and the shedding of tears, one repents his sins and weeps as one does at the death of his friend. S34.05.91The fifth remission is that, through the confession of sins, one confesses his sins to his confessor and reveals his secrets to him and afterwards repents as he instructs him. S34.06.91 The sixth remission is that for the love of God and for his soul's need one should struggle against his body's unlawful desires, and so control himself with fasting and with other good deeds that the inner man--that is, the soul--be preserved for God.S34.07.91 The seventh remission is that one gives up his possessions and his children and his land for the love of God and wander abroad until the end of his life.S34.08.91 The eighth remission is that, should the man pass from this life to punishment, (that) his friends who remain in this life may release him and earn forgiveness for him from God with divine service and with their worldly possessions.S34.09.91 The ninth remission is mercy and good belief.S34.10.91 The tenth

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remission is that one turns another from his sins to God's will. S34.11.91 The eleventh remission is that, for God's love, one forgives the sins of the man who has sinned against him. For the Savior said to his apostles, "Forgive and you shall be forgiven."S34.12.91 The twelfth remission is martyrhood, such as came to pass for the thief at Christ's passion when the Savior said to him, "True it is that I say to you, that today you will be with me in my father's kingdom."S34.12.92And that which the apostle said is not to be neglected: He who sins through his body also should repent through the body, that is in fasting, in vigils, and in entreaty to God with contrition of heart and with the shedding of



tears.

S35.01.01 These are the divine commands that we ought to observe. First is the true love of God and man, and purity, and fasting, and truthfulness, and to be humble, and moderate, and kind, and patient, and gentle, and hospitable, and generous with alms, and observant in vigils, and to be merciful, and peaceable. And these are the things that we must abstain from: pride, and greed, and envy, and idle boasting, and theft, and rapine, and fornication, and excessive drunkenness, and murder, and false oaths, and lying, and cursing, and strife. S35.02.01 The time comes once a year when one must speak to his confessor, and with his confessor's permission begin his fast, and to God and to his confessor confess the sins that he has committed, whether manslaughter, or murder, or fornication, or any of those things with which one may sin against God. S35.02.02 You should have right belief (full confidence) in God and in this good season, and eagerly be atoning for that which you know you have done, with your fast and with your alms and with your prayers that you know. And every day you should come to church and prayer eagerly for yourself there and for all right-believing people and for your confessor, and then, and then will you be in the prayer (lit., office of prayer: the clergy speaks to the laity) of all of us (i.e., the clergy). S35.03.01 My dear one, I ask that you consider how you were born hither into the world, and through what you were born, when you



will (go from) this fleeting world . . . and
how your soul and your body shall be separated and, afterward, in which
place your soul shall await the Day of Judgment, and also the time when
your soul and you body shall be gathered (reunited) and led to God's
judgment, (where) you and everyone shall be rightly judged for his own
works and receive at that judgment, and afterward, for both body and
soul, either eternal life or eternal death, just as you previously merited,
either eternal life or unending punishment.S35.04.01When you arise in
the morning, sign yourself very diligently and pray to God; when you go
to rest, do the same thing. Reconcile yourself to God through your
confession of sins and repentance, so that through that and through his
mercy God will, in the world, forgive your sins (and so that you) may rest
in the eternal world to come.S35.04.02My dear one, let us consider what
our elders were and what we are now, and how they are now to be
seen, those who have for a hundred years been covered by the earth,
just as we will be soon when the soul slips from the body.S35.04.03Let
us, my dear one, while we are God so allows us, to defend ourselves
against sin and against the evil practices that the devil teaches us, for all
anger (fury) comes from the devil and every dispute and all misfortune.
So let us resist him and be gracious of mind and ask God's mercy for
ourselves.S35.04.04Let us seek our church on Sundays and massdays,
and in between those times always the better and the more often defend
ourselves, our bodies and our thoughts, against envy and anger and
careless words and against excessive drunkenness and calumny and
deceit and against false witness, and against murder and false oaths,
and frequent fornication and any kind of uncleanness, so long as God
allows us to be here, so that we indeed after (life in) this world might

have rest in God's mercy.S35.05.01 My Lord, I ask of you, you who said in your Gospel to all right-beleiving people, "Petite et dabitur uobis," that is, Ask and you shall receive. I of you then humbly ask, my Lord, that you bestow on me that which I have asked, if it be your will, and rule my soul in eternity, and preserve the blessings of my earthly life.

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76.01.00

S76.04.04 If someone swears on a bishops's hand or on a masspriest's or on a deacon's, or on an altar, or on consecrated cross, and the oath is false, he must fast for 3 years.S76.04.05 If he swears on an unconsecrated cross he must fast for 1 year.S76.04.06 Whoever makes



false oaths must fast for 3 years.

.S73.01.01 If anyone fornicates with a virgin, he is to fast for 4 years or 2



to the fullest.

S73.01.02 Whoever fornicates with another man's wife must fast for 4 years, 2 wandering in

grief, 2 (years) more (fasting) during the 40-day periods and 3 days each week. S74.01.01 Whoever fornicates with an effeminate male or with another man or with an animal must fast for 10 years. S74.01.02 Elsewhere it says that whoever fornicates with an animal must fast 15 years and sodomites must fast for 7 years. S74.01.03 If the effeminate male (bædling) fornicates with another effeminate male (bædling), (he is to) do penance for 10 years. S74.01.04 Whoever does this unintentionally (unwærlice) once must fast for 4 years; if it is habitual, as Basil says, for 15 years if he is not in orders and also one year (less?) so as a woman does. If it is a boy, for the first time, 2 years; if he does it again, 4 years.

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S74.01.05 If he is a boy, for the first time, 2 years; if he does it again, 4 years. S75.01.01 If he fornicates interfemorally (between the limbs), he must fast for 1 year or the 3 40-day periods. S75.01.02 If he defiles himself (masturbates), he is to abstain from meat for four days. S75.01.03 He who desires to fornicate (with) himself (i.e., to masturbate) and is not able to do so, he must fast for 40 days or 20 days. S75.01.04 If he is a boy and does it often, either he is to fast 20 days or one is to whip him. S75.02.01 If a woman fornicates [with another woman?] she must do penance for 3 years.



S75.02.02 If she touches herself in the same way, i.e., in emulation of fornication, she must repent for 1 year. S75.02.03 One penance applies to a widow and a virgin; more (penance) is earned by her who has a husband if she fornicates. S75.03.01 Whoever ejaculates seed into the mouth, that is

the worst evil. From someone it was judged that they repent this up to the end of their lives.S75.04.01 Whoever fornicates with his mother must fast for 15 years and never change that except on Sunday and in holy times; and also he is to journey to foreign lands and fast for 7 years.



S75.04.02 Whoever fornicates with his sister must fast for 7 years; in some canons it says 12 years, as it pertains to the mother, in (the case) that exists here (above).



S75.04.03 He who often fornicates, the first canon judged that he repent for 10 years and the second (canon) for 7 years.S75.04.04 If it take place because of man's frailty, some say (he is to repent for) 3 years.S75.05.01 If a brother fornicate with his natural brother through the mingling of their bodies he must fast for 15 years without meat.S75.06.01 If a mother fornicate with her little son, she must not taste meat for 3 years and fast 1 day in the week up to eventide.S75.07.01 Whoever defiles himself with fornication in his mind must do penance until that thought is overcome.S75.08.01 Whoever loves a virgin in his mind, let him ask God's forgiveness.S75.08.02 But if he says that he would have her friendship, that is, in love,

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and he does not have her, he must fast for 7 days. S76.02.06 Whichever man slays a man in revenge for a kinsmen, he does as a murder does and he is to fast for 7 years or ten; if he makes compensation he is to



fast half that time.

S76.02.07 The man who slays in revenge for his mother (is to do penance) for 3 years or 10.



S76.02.08 The murderer does penance for 10 years or 7 years. S76.02.02 If someone slays a monk or a cleric, he is to lay down his weapons and serve God or fast 10 years, and that according to the bishop's judgment. S76.02.03 If he does it in anger, he is to repent 3 years; if he does it without reason, he is to fast 1 year. S76.02.04 Whoever slays a bishop or a masspriest, that is in the king's judgment. S76.02.05 He who kills a man at his lord's command is to fast 40 days. B76.03.02 If he does that in anger, he is to repent for 3 years; if he does it without reason, he is to fast 1 year. B76.03.04 If he does it through drink or through some other powerful means, he is to

fast 3 years.B76.03.05 If he (does it) in a useless quarrel, he is to repent for 10 years.

Canons of Theodore

Brussels, Bibliotheque royale, MS Bx 8558-63

Oxford, Bodleian Library, MS Laud 482

Cambridge, Corpus Christi College, MS 190

Bx 8558 (B) 140a- 153b

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92.01.01

B92.01.01 If a masspriest order his own life correctly, then it is fitting that his dignity should increase.B92.02.01 And if he should do otherwise, let him repent for that earnestly just as it is prescribed hereafter. That is foremost. If he dishonors his church, which all his dignity is dependent on, let him do penance for that according to the bishop's judgment.B92.03.01 Should he deny a child baptism, or confession to one who is in need of it, and he (the one denied) die in that state, then that is a great danger for those who are dependent on it, for the end (i.e., death) excludes it completely (i.e., the possibility of repentance).B92.04.01 Therefore, I ask very earnestly, in God's name, each of those who have taken holy orders, and to whom it is relevant, that he constantly have this book on hand for himself as an aid for all of those whom he ought to advise.B92.04.02 And in the Lord's name I ask all those who are priests (lit., who have priesthood) that they love one another rightly and that the young be obedient to their elders and that the elders teach the young ones. B92.05.01 And likewise we instruct each priest that although he may fall in with (i.e., meet) another who does not understand (spiritual matters?) as well as he ought to, that he not scorn him at all but let him (the unlearned priest) do repent for himself (hine) if he (the learned one) understands better. B92.06.01 And we ask also that no high-born priest hold in contempt one who is less

well-born, for if one examines it rightly, they we are all of one birth. B92.07.01 And we instruct each priest that he persuade and speak to all Christian people, so that they understand it completely, that (they are) never to leave unconfessed any of the things which they ever once did that they can recollect (and) that they should not have done. B92.07.02 And always every priest is to guard against (it) and pray to God that he not die (go forth, depart: forð ne gewite) in the bed of a woman.

Saint Gregory, the holy pope, gathered a synod in Rome with many holy bishops and masspriests. At that time, among other questions, they established what was right for Christian people. B61.01.01 Then he, St. Gregory, said, "Sadly I say that everywhere among the Italian people, there are Christians living who, I have heard, act very boldly against the holy faith and the judgments of all the holy fathers, (and) that they are so bold that they are taking the holy nuns who are consecrated to God for themselves as companions, and also that related men (are taking as companions) of their own kin. B61.02.01 So that it seems fitting to us to cut them off with the two-edged sword from the holy word of God, lest because they have taken the handmaidens of God in marriage the field of these good lands be filled with the bushes of evil weeds.

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B61.03.01 Then St. Gregory said, "Let them be excommunicated," and the bishops answered him, saying three times, "Let them be excommunicated." B61.04.01 "And" (continued Gregory) "if anyone takes his spiritual godmother in marriage, let him be excommunicated," and all the holy bishops answered him thrice and said, "Let him be excommunicated." B61.05.01 "And if anyone takes his own kinsman in marriage, or the woman whom his near-kinsman had (in marriage) before, let him be excommunicated," and again the bishops answered him and said three times, "Let him be excommunicated." B61.06.01 "And if anyone seizes an unwedded virgin, let him then betake himself to a proper life, or let him be excommunicated, and all of those who were of aid in that (act), let them be excommunicated." And all the bishops answered and said three times in unison, "Let them be excommunicated. Amen. Unless they wish to turn unhesitatingly to just repentance and thereafter earn forgiveness with true belief."

62.01.00

B62.01.01 A bishop must not choose an abbot by himself after the death of another, nor with him (still) living although he departed elsewhere



(i.e., went away) and sinned. Nor may he appoint any other to that (position) without the consent of the brothers. B62.01.02 The holy sacrifice is not to be received from the hands of a masspriest who does not know how to complete his prayers and his readings correctly.

Those who do not know whether they are baptized, and allow themselves to be baptized again, that is as if they crucified Christ again. Let them fast as long as they live every Friday and the three fasting periods on one meal. B62.02.02 If then anyone wishes that it be allowed for certain (reasons of) moral purity that someone baptize him a second time, then he is to fast 3 years continually and afterwards also repent it always, with fasting and with almsgiving as long as he live.

63.01.00

B63.01.01 Concerning work on Sunday. The Greeks and the Romans row and ride but one may neither bake bread or travel in a cart unless going to church; nor may men bathe on Sundays. B63.02.01 Moreover, the Greeks do not wish to write publicly on those days, but if there is any necessity then they wish to write privately in their

houses. B63.03.01 Those who work on Sunday, the first time the Greeks reprove them sharply; the second time they take something from those who work; and the third time (they take) a third of that with which they were proven guilty. If they are in servitude and they do it of their own will, they are to be flogged; and if they are free men, they must fast for seven nights from meat and ale. B63.04.01 Timber from a church must not be put to any other use except for another church, or one may burn it

for some benefit which is necessary for the servants of God who are in the monastery, and it should never be used by lay people.

B63.04.02 Certainly it is not right that anyone on account of strife and on account of enmity contradict the free will of religious persons and predestination. B63.05.01 One may place a church in another location if it is necessary, but one may not sanctify it again, unless a masspriest besprinkle it with holy water.

64.01.00

B64.01.01 The animals that are torn by wolves and dogs are not to be eaten by men but by swine and dogs, nor a hart nor a roe if they be found dead. B64.02.01 The Greeks do not give swine dead flesh, but they allow the skin to be used for shoes and make use of the hide and the horns and the wool, and nevertheless not for anything of holiness. B64.03.01 And if it happens that swine eat dead flesh or hens (drink) man's blood, we do not believe that they are to be thrown away on that account. B64.03.02 Birds and other animals are not allowed to be eaten if they are strangled in nets, nor even if a hawk bit them, if they are found dead. B64.03.03 The four sayings of special importance in the Acts of the Apostles thus command that man restrain himself from fornication, from strangled animals, from blood, and from idolatry.



B64.03.04 We do not prohibit horse's flesh, but it is not customary to eat it. B64.03.05 It is permitted to eat rabbit, and it is also very good for dysentery, and its gall is very good mixed with pepper for internal pain and for mouth sores.

B65.01.01 Among the Greeks one may marry in the third degree (of consanguinity), after the command of the old law, but (lit. and) not now. Before, according to the Romans, (it was permitted) in the fifth degree (of consanguinity). But even if the marriage took place within the third degree, before one recognized the kinship, then one might not dissolve it. But they must both be in greater continence and in greater repentance than other people. B65.01.02 But if they marry within the third degree (of consanguinity), then that (union) is to be dissolved. And it is not permitted to anybody who is (related) to another within the third degree of consanguinity, or nearer, that he take a woman who the other had



(was married to).

B65.02.01 Whoever is married twice, man or woman, is to fast one year, and afterwards on Wednesdays and Fridays, and on the other fasting periods forgo meat, and nevertheless not put away his wife quickly. B65.02.02 If a man is married three times, or a woman (weds a man three times), or even more times, they must fast for 4 years and, as long as they live, they must fast on Wednesdays and Fridays, and during the other fasting periods forgo meat. And nevertheless they are not to be separated if they are united in a proper marriage. B65.03.01 If an army seizes someone's wife and he is not able to get her back, it is permitted to the man that he take another wife for himself. B65.03.02 If a woman or man promises that they wish to continue in the state of virginity and then the man joins himself to a woman, he may not forsake her, or she him, because of that promise, for foolish promises and unbearable promises are more to be broken than to be kept.

If any man's wife commits fornication secretly, then it is permitted to him that he forsake her and take another. B65.04.02 It is not permitted to the woman that she forsake her husband without permission even if he is a



fornicator.

But Basilios judged that she may be permitted to go into a monastery if she wishes.

66.01.00

B66.01.01 Whoever fornicates on Sunday, let him ask forgiveness from God and fast three days. B66.02.01 It is not permitted to anyone that he

take from his slave any property without his consent and without criminality if he (the slave) acquired it properly. B66.03.01 It is not permitted to a masspriest that he disclose the sins of the bishop,

because the bishop has jurisdiction over him. B66.04.01 One is permitted to give one child to the monastery even though one has promised another (child), for it is better that one fulfill that

promise. B66.04.02 Likewise one is permitted to deliver different cattle (from those promised) if it is necessary. B66.05.01 If a woman practices witchcraft and diabolical incantations, she is to cease and fast one year, and the three fasting periods or yet more according to the merits (of the case). B66.05.02 If a woman effects an abortion of her child, the same measures are assessed (as above, 66.04.01) before the child has life.

And then (if it is) after that (time)--that is, around 40 nights from the seed's reception--she is to be accused as a homicide and must then fast for three years every Wednesday and Friday and the three fasting periods.

If a layman presses down on and kill his own child, he must fast one year on bread and water and for two years forgo meat and ale and keep himself from every woman for as long as he does penance.

67.01.00

B67.01.01 Those who are ordained by Scottish or British priests or bishops, who do not have the hair cut as (do) other churchly priests, and who do not keep the Easter time as they ought to keep it, should be confirmed a second time with right-believing bishops' imposition of hands and with certain prayers. B67.01.02 Likewise, churches that are consecrated by those bishops must be sprinkled with holy water.

68.01.00

B68.01.01 Whoever steals anything from God's church must repay it fourfold. B68.02.01 If a betrothed maiden does not wish to go to the one to whom she is to be married, and it was (arranged) with her consent, she is to repay the property that she previously accepted and thereto she is to add as much as a third of the property, and repay the relatives the dowry. B68.03.01 And if he will not accept her, he will have to give up the property that he gave for her. B68.04.01 He who eats carrion (i.e., flesh of animals that have died of disease) must fast for 40 days. B68.04.02 If hunger drives him to it, then it does not injure him.

69.01.00

B69.01.01 If a masspriest or deacon brings home a woman with the knowledge of the people, he is to be excommunicated. B69.02.01 If anyone fornicates with his mother, he must fast for 15 years and never change that except on Sunday alone.

If a woman fornicates alone with herself, she must fast 3 years. B69.04.01 If a masspriest becomes polluted through his thoughts he is to fast 20 days. B69.04.02 If he touches the breast with his hand he is to fast 3 weeks. B69.05.01 If anyone through compulsion of his thoughts spills his seed, he must fast 40 days. B69.05.02 If he stimulates himself (to ejaculate), for the first time he must fast 20 days, and for the second time 40 days.

70.01.00

B70.01.01 If someone [fall] in his thoughts or go out of his mind, and it befalls him that he slay someone, then his kinsmen should pay for the man and also hold him liable for the other one (i.e., the kin pay the wergeld and also hold the deranged murderer liable for the dead

man).B70.01.02 If someone slays another in (a fit of) insanity, before one knows whether his kinsmen wish to intercede for him, the man (sic: the men) who killed him should make compensation to his kinsmen for that man.

71.01.00

B71.01.01 If anyone through boldness baptizes another and he himself is not (baptized), he is to be rejected from every churchly gathering and he is never afterwards to be ordained.B71.01.02 If a masspriest baptizes people and one discovers that he himself is not baptized, he is [not] to be ordained afterward or baptized or confirmed by the bishop's blessing, and all who were baptized before are to be baptized



again.

B71.01.03 If anyone for his own part does not trust in his baptism and also other men do not know if he was baptized, he must be baptized again.

Whoever vomits because of repletion is to repent for 3 days.

73.01.00

B73.01.01 If anyone fornicates with a virgin, he is to fast for 4 years or 2 to the fullest.B73.01.02 Whoever fornicates with another man's wife must fast for 4 years, 2 years wandering in grief, 2 (years) more (fasting) during the 40-day periods and 3 days each week.

74.01.00

B74.01.03 If the effeminate male (bædling) fornicates with another effeminate male (bædling), (he is to) fast 10 winters.



B74.01.04 He who does this once intentionally (werlice) must fast for 4 years.



B74.01.05 If he is a boy, for the first offense, 2 years, and if he does it again, he must fast for 4 years.

75.01.00

B75.01.01 If he fornicate interfemorally (between the limbs), he does penance for 1 year or the 3 (and) 40 (i.e., understood to mean the 3 40-day fasting periods in the year). B75.01.03 He who himself desires to fornicate and is not able to do so, he must fast for 40 days or 20 days.



B75.01.04 If he does it, he fasts 20 days or one whips him. B75.01.05 Boys who fornicate between themselves, it is judged that they are whipped. B75.03.01 Who ejaculates seed into the mouth, that is the worst evil. B75.04.03 He who often fornicates, the first canon judged that he repent for 10 winters and the second (canon) for 7 years. B75.05.01 If a brother fornicates with his natural brother through the mingling of their bodies, he must fast for 15 winters without meat. B75.06.01 If a mother simulate fornication with her little son (MS on hire is an error for onhyrige, i.e., imitate or simulate), she must not taste meat for 3 years and fast 1 day in the week up to eventide. B75.07.01 Whoever defiles himself with fornication in thought must repent until that thought is overcome.

B75.08.01 Whoever loves a virgin in his mind, let him ask God's forgiveness. B75.08.02 If he says that he would have (her) and he does not have her, he must fast for 7 days.

76.01.00

B76.01.01 If a layman carries off a monk from a monastery by stealth, he is to enter a monastery and serve God or submit himself to human servitude. B76.01.02 Whoever has often committed theft is to repent for 7 years as his confessor prescribes, and whoever has committed theft and turns to repentance, he must settle forever with the one whom he offended and restore it (i.e., what he took); then he lessens the fasting period. If he will not or cannot do that, he is to fast the appointed time. B76.01.03 Whoever assembles (i.e., acquires) excessive (wealth)



in his ignorance, he is to give a third part of that to the poor. B76.01.04 If he steals a consecrated thing, he is to fast for 3 years without meat. B76.02.01 If a layman slays another for hatred, if he will not lay down his weapons, he is to fast for 7 years, 3 (years) without meat and ale. B76.02.02 If anyone kills a monk or a cleric, he is to lay down his weapons and serve God or fast,



and that according to the bishop's judgment. B76.03.01 If one slays (another) in public war, he is to fast for 40 days; B76.03.02 and if he does that in anger, he is to repent for 3 years; B76.03.04 if he slays another through drunkenness or through some other means, he is to fast 3 years or more; B76.03.05 if he slays another in a useless quarrel, he is to repent for 10 years.

Whoever swears a false oath in church is to fast for 11 years. B76.04.02 If he does it of necessity, he is to fast for the 3 40-day

periods. B76.04.03 Whoever swears an oath on a layman's hand, the Greeks do not have that as a matter of law. B76.04.04 If he swears on the bishops's hand or on a masspriest's or on a deacon's, or on an altar, or on a consecrated cross, and the oath is false, he is to fast for 3 years. B76.04.05 If he swears on an unconsecrated cross he must fast for 1 year. B76.04.06 Whoever makes false oaths is to repent for 3 years. B76.05.01 He who often commits many capital sins, that is murder, false oaths, and evil fornication with women and with animals, he must forsake those evil deeds and go into a monastery and repent until his death. B76.05.02 Concerning wealth that was seized from a foreign people and taken from an enemy, that is from another (alien) king who has been overcome: give a third of it to the poor and to the God's church, and fast for 40 days, since it is the king's command. B76.06.01 Whoever drinks blood or semen shall fast for 3 years. B76.06.02 If someone has robbed goods from other men he is to repay it four-fold, as Christ himself said. B76.06.03 If someone with unclean hands accidentally touches his food, or (if) a dog or a cat or mouse or unclean animal (that has) eaten blood unknowingly (touches



it), there is no harm to him.

B76.06.04 And if anyone of necessity eats an animal that appears unclean, a bird or a wild beast, that does not harm him.

If a bird's dung falls into water, it (the dung) is to be taken out and holy water is to be sprinkled on it, and then the food (i.e., the water) is clean. B76.06.09 Therefore, that which is polluted with blood or with any unclean thing, if someone eats it and does not know (that it is unclean),

that does not injure him. If he knows it, he is to repent it according to the measure of the pollution.

77.01.00

B77.01.01 If a bishop or a masspriest fornicates, they are to forsake their order or hastily cease. B77.02.01 If a bishop or a masspriest touches a woman sinfully or with a kiss, so that he is polluted, he is to fast for 40 days. B77.02.02 If a masspriest kisses a woman on account of his lust, he is to fast for 20 days. B77.02.03 If any masspriest denies consultation to the dying and he dies in that condition of infirmity, he (the priest) is responsible for that soul on Judgment Day, because the Lord himself said, "On whatever day the sinful man is converted, he lives in life and will not die." True conversion may take place in the last hour, for the Lord does not see (only) the length of time (but also) the cleanness of the heart. So too the thief in the last hour earned repentance in one instant so that he might be received into Paradise and so led to the Almighty God. B77.02.04 If a monk or a nun begets a child, he or she is to repent for 7 years. B77.02.05 He who often through the fierceness of his thoughts spills his seed is to fast for 40 days.

B77.02.06 He who sleeping in church spills his seed is to fast for 3 days. B77.02.07 If he (ejaculates) between the thighs (interfemorally) he is to repent for 1 year or the 3 forty-day periods. B77.02.08 If a boy does it, he is to fast for 20 days or one whips him. If he does it with a man in orders, he is to fast the 3 forty-day periods or all year. B77.02.09 If a monk departs from God's church, he is to fast for 7 years. B77.03.01 With the loss of orders, repentance is dead, but the



soul lives.

B77.04.01 He who defiles his neighbor's wife is to fast for 3 years, without (intercourse with) his own wife, and in every week 2 days or the 3 forty-day periods. B77.04.02 If she is a virgin, he is to fast for 1 year without meat and ale and mead. B77.04.03 If he defiles a nun, he is to fast for 1 year whether or not she conceives a child. B77.04.04 If she is a female servant, he is to fast for 6 months and also release her. B77.04.05 If a woman goes from her husband, she is to fast for 1 year, if she returns to him undefiled. Otherwise, if she was taken into the home of another, she is to fast for 3



years.

B77.04.06 A woman shall not enter a church during the time ordained for her menstruation nor go to Eucharist, neither nuns nor laywomen; if they presume to do this, they



must fast for 3 weeks.

B77.04.07 An

adulterous woman is to fast for 7 years. B77.04.08 And such a woman is to repent in the same (way) if she enters church before the purification of her blood, that is she is to fast for 40 days.

B77.04.09 If a man fornicates with his wife from the rear, he is to fast for 40 days. B77.04.10 In another place it says that he must repent as he does who fornicates with animals. B77.04.11 If he fornicates with her in the month before birth, he is to fast for 40 days. B77.04.12 If a woman kills her child as a murderer, she is to fast for 15 winters and is never to turn (from) that (practice) except on Sunday. B77.04.13 If a needy woman kills her child, it is ordained that she is to fast for 7 years. B77.04.14 If a woman conceives a child and kills it while it is in her, she is to fast for 1 year. If she kills it after 40 days, she must do penance as a murderer. B77.04.15 If the child dies at 3 years of age without baptism, the father and mother are to fast for 3 years. B77.04.16 Whoever kills her child without baptism is to fast for 10 years.

78.01.00

B78.01.01 Whoever offers anything to the devil (and) in the most trivial things is to fast for 1 year. B78.01.02 If a woman sets her child on a roof or in an oven for the cure of a certain sickness (she) is to fast for 7 years. B78.01.03 Whoever burns corn for the health of the living where dead men are buried is to fast for 7 years. B78.01.04 In the canons it says that whoever performs exorcisms and divinations and the interpretation of dreams, that is done according to the calculation of the heathens. And who leads other men into such magic arts, if they belong

to the clergy they are to be cast out (i.e., degraded), and if they are lay people they are to repent with full repentance.

B78.02.01 Swine who drink man's blood may be eaten. B78.02.02 But if they tear dead men it is not permitted that they are to be eaten before a year has passed, so that that flesh has gone out from them. B78.03.01 Whoever fornicates with his sister is to fast for 12 winters. B78.04.01 If a man and woman are joined in marriage and she then says that he is not able to have intercourse with her, if she is able to say that it is true, she may take another husband. B78.05.01 A father may sell his son into servitude because of great necessity, up to the age of 7; after he may not do so unless he consent to it (unless his consent be to it). B78.05.02 A man of fourteen years of age may sell himself as a slave. B78.05.03 It is not permitted that property that he has acquired with his labor be taken from a slave. B78.06.01 Three fasts in the year are applicable for all the people: 40 days before Easter when we should repay a one-tenth portion of that year's (fruits). And 40 days before the Lord's birth, and after Pentecost, that is 50 nights after Easter, (also) 40 days. B78.06.02 Whoever fasts for a dead man, that may well help him. B78.06.03 If a king has another king's land, he must give it for his soul.

B79.01.01 May whoever aspires to violate this scriptboc be damned forever. Amen.

91.01.00

B91.01.01 These are the proper Ember Days that one should observed, that is in the calends of March in the first week, in the calends of June in the second week, in the calends of September in the third week, and in the calends of December in the next week.

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Y66.05.03 It is not a sin, even though one against his will taste his blood from his tooth.

Y76.06.05 If a mouse falls into water, it is to be taken out (and thrown) away and (the water) sprinkled with holy water; and it (the water) may be drunk (literally, eaten) if it (the mouse) is alive. (Gramatically, the canon says that the mouse may be eaten if it is alive.) Y76.06.06 If the mouse is dead, all the water is to be thrown out and it is not to be given to anyone, and the vessel is to be cleaned. Y76.06.07 Elsewhere it say that if a lot of water (or liquid) is involved in which it (the mouse) drowned, then the vessel is to be cleansed and blessed with holy water, and it may be drunk (lit., eaten) if it is necessary (to do so).

Y91.01.01 These are the correct Ember Days that one ought to keep properly. In the kalends of March, in the first week; in the kalends of June, in the second week; and in the kalends of September, in the third week; and in the kalends of December in the week nearest to Christ's mass.

78.01.00

Y78.06.04 Whichever man seeks to violate the terms of this penitential, he is to be damned to eternal condemnation.

81.01.00

Y81.01.01 If anyone because of his carelessness fasts on Sunday, he is to fast then all week. If he does it a second time, he is to fast 20 days. If he does it a third time, he is to fast 40 days.



Y81.01.02 If he fast for the degradation

of the day and for contempt (of it), he is to be separated from God's church and excommunicated from all Christian people like the Jews.

Y81.01.03 If anyone scorns a commanded fast among God's people and against the decree of the witan or the confessor, he is to fast 40 days, not counting the ordained fasts and the Lenten fast. Y81.01.04 If he does it often and it is customary for him, he is to be driven from God's church as the Lord himself said: "If any man seduces one of these, it would be better for him that a millstone were tied around his neck and he were



thrown into the sea."

Y82.01.01 If anyone drinks because of the bishop's command, it is not an injury to



him if he vomits.

Y83.01.01 If a betrothed maiden renounce the one to whom she is betrothed, she is to go then into a convent or carry out her kinmen's



agreement.

.Y84.01.01 It is not permitted that the lord of a minster give the church's land to another church, even though it is subjugated to him. If he wishes to exchange the land, he is to do that with the consent of both the brotherhoods who are at those churches. Y84.02.01 If any man wishes to found his minster in another place, let him do that with the permission of the bishop and of the brothers in that minster,

and let the church stand forever in the former place and (he is to) assign a masspriest to it. Y85.01.01 If anyone wishes to set his monastery in another place, he is to do that with the permission of the bishop and the brothers in the monastery, and he is to leave the church standing forever in the former place and assign a masspriest to it.

Y88.01.01 When you hear the confession of this man,



and he asks you for his penance, and

you examine (consider thoughtfully) his life, ask him, then, first, for the love and the fear of God, that he live his life with righteousness and obey his lord with humility, and observe well his Christian faith and keep to his baptism and confess his misdeeds and eagerly seek the physician of his soul and observe his fasts and attend church free from sin and eagerly attend to God's commandments and his teachings.

Y88.02.01 And charge him that he guard against pride, for now it is very necessary for men and women [translated in plural, since both men and women are meant] that they protect themselves so that pride does not prohibit the repose of their souls; nor eating before the appointed time, or drunkenness, or fornication, or vain boasting, or dissention, or theft, or lying, or false oaths, or witchcraft; forbid him all these errors [or: and that eating before the appointed time, and drunkenness, and fornication, and vain boasting, and dissention, and theft, and lying, and false oaths, and witchcraft [do the same, i.e., create the same danger]; forbid him all these errors. Y88.03.01 And beseech him, and teach him, and say to him, "I bless you, and command, and direct (hatan: bid, order), that you be obedient to God Almighty, for it is necessary for me that I teach you rightly, and it is necessary for you that you behave rightly, and that the devil may never so deceive you that you allow any sin to go unconfessed that you have committed." Y88.04.01 "Nor is it (the sin) ever too great nor too small, that you should ever think it too burdensome or too ponderous or too foul to be spoken about, so that you let anything go unconfessed." Y88.05.01 And remember that you brought a naked body into the world and you must again leave it (behind) after (lit. unless) you do good things in God's name so long as God wishes to grant to you this transitory life (lit: grant you this life and this transitory [no noun follows]). Y88.06.01 And remember that the time is very much unknown and the day when you shall leave behind this fleeting world and be led to God's judgment, and then with your own soul be judged rightly for each of the things that you previously with your body performed during your lifetime. Y88.07.01 There is there nothing of good or evil that you have ever done that is hidden from the eyes of Almighty God. Y89.01.01 When anyone becomes so infirm that holy anointing is necessary, the apostle St. James teaches how one should do that. The

sick person must call his priest to him and other holy men in orders who know him and wish to read over him and wish to discuss his spiritual needs without shame. Y89.02.01 Then the sick person must tell his needs (i.e., his sins) to them, and they will then annoint him in God's name with the holy oil, for through the prayers of the faithful and through the annointing he may be healed; and God will raise him up, and if he is sinful, they (his sins) will be forgiven him. Y89.03.01 This shall be done by every faithful man if he is to obtain annointing and the rites that pertain to it; for it is written that each man who receives these rites, that his soul will be as clean after his death as that of the child who dies immediately after baptism.

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S76.04.04 If someone swears on a bishops's hand or on a masspriest's or on a deacon's, or on an altar, or on consecrated cross, and the oath is false, he must fast for 3 years. S76.04.05 If he swears on an unconsecrated cross he must fast for 1 year. S76.04.06 Whoever makes



false oaths must fast for 3 years.

.S73.01.01 If anyone fornicates with a virgin, he is to fast for 4 years or 2



to the fullest.

S73.01.02 Whoever

fornicates with another man's wife must fast for 4 years, 2 wandering in grief, 2 (years) more (fasting) during the 40-day periods and 3 days each week.

S74.01.01 Whoever fornicates with an effeminate male or with another man or with an animal must fast for 10

years. S74.01.02 Elsewhere it says that whoever fornicates with an animal must fast 15 years and sodomites must fast for 7

years. S74.01.03 If the effeminate male (bædling) fornicates with another effeminate male (bædling), (he is to) do penance for 10

years. S74.01.04 Whoever does this unintentionally (unwærlice) once must fast for 4 years; if it is habitual, as Basil says, for 15 years if he is not in orders and also one year (less?) so as a woman does. If it is a boy, for the first time, 2 years; if he does it again, 4 years.

S74.01.05 If he is a boy, for the first time, 2 years; if he does it again, 4 years. S75.01.01 If he fornicates interfemorally (between the limbs), he

must fast for 1 year or the 3 40-day periods. S75.01.02 If he defiles himself (masturbates), he is to abstain from meat for four

days. S75.01.03 He who desires to fornicate (with) himself (i.e., to masturbate) and is not able to do so, he must fast for 40 days or 20 days. S75.01.04 If he is a boy and does it often, either he is to fast 20

days or one is to whip him. S75.02.01 If a woman fornicates [with another woman?] she must do penance for 3 years.



S75.02.02 If she touches herself in the same way, i.e., in emulation of fornication, she must repent for 1 year. S75.02.03 One penance applies to a widow and a virgin; more (penance) is earned by her who has a husband if she fornicates. S75.03.01 Whoever ejaculates seed into the mouth, that is the worst evil. From someone it was judged that they repent this up to the end of their lives. S75.04.01 Whoever fornicates with his mother must fast for 15 years and never change that except on Sunday and in holy times; and also he is to journey to foreign lands and fast for 7 years.



S75.04.02 Whoever fornicates with his sister must fast for 7 years; in some canons it says 12 years, as it pertains to the mother, in (the case) that exists here (above).



S75.04.03 He who often fornicates, the first canon judged that he repent for 10 years and the second (canon) for 7 years.S75.04.04 If it take place because of man's frailty, some say (he is to repent for) 3 years.S75.05.01 If a brother fornicate with his natural brother through the mingling of their bodies he must fast for 15 years without meat.S75.06.01 If a mother fornicate with her little son, she must not taste meat for 3 years and fast 1 day in the week up to eventide.S75.07.01 Whoever defiles himself with fornication in his mind must do penance until that thought is overcome.S75.08.01 Whoever loves a virgin in his mind, let him ask God's forgiveness.S75.08.02 But if he says that he would have her friendship, that is, in love,

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and he does not have her, he must fast for 7 days. S76.02.06 Whichever man slays a man in revenge for a kinsmen, he does as a murder does and he is to fast for 7 years or ten; if he makes compensation he is to



fast half that time.

S76.02.07 The man who slays in revenge for his mother (is to do penance) for 3 years or 10.



S76.02.02 If someone slays a monk or a cleric, he is to lay down his weapons and serve God or fast 10 years, and that according to the bishop's judgment. S76.02.04 Whoever slays a bishop or a masspriest, that is in the king's judgment. S76.02.05 He who kills a man at his lord's command is to fast 40 days. S76.03.02 If he does that in anger, he is to repent for 3 years; if he does it without reason, he is to fast 1 year. S76.03.04 If he does it through drink or through some other powerful means, he is to fast 3 years. S76.03.05 If he (does it) in a useless quarrel, he is to repent for 10 years.

Scriftboc

[Oxford, Bodleian Library, MS Junius 121](#)

X01.01.00 III Concerning the admonishing of bishops or priests or deacons, in what manner they are to be judged if they sin. X01.01.01 If a bishop commits fornication secretly, according to the judgment of the canon he is to fast for 12 years and give alms generously and with the shedding of tears ask God's mercy for himself; some wish that he also be divested of holy orders. X01.02.01 If a masspriest commits fornication, he is to fast 3 winters and the 3 fasting periods, and each week he is to fast 2 days to evening. X01.02.02 If he fornicates with a nun, let his fast be greatly increased--that is, 7 years. X01.03.01 A deacon is to fast 3 winters if he fornicates, and also a monk. X01.03.02 If he begets a child, he is to fast more severely, as the bishop or masspriest may judge for him. X01.04.01 If a man without orders and not made a monk commits fornication, he is to fast twelve months; if he

begets a child, he is to fast 4 winters; if he slays the child, he is to fast 7 winters.

02.01.00

X02.01.00 III Concerning the laity, in what matter they are to do penance.

X02.01.01 If a layman who has a wife defiles another man's wife or a virgin, he is to fast 1 winter; X02.01.02 if she has a child, he is to fast 3 winters. X02.01.03 If he is unmarried then, he is to fast for 7 winters; some wish (it to be) 10. X02.02.01 He who has intercourse with his mother or sister or daughter is to fast 12 (years); however, let the priest observe what condition he is in. X02.03.01 Whichever man has intercourse with an animal is to fast 10 or 7 years; some wish (it to be) 3 years, some 1 (year), some 100 days; let (the priest) observe what kind of man he is, and what kind the animal is. X02.03.02 In all things discretion is necessary, as we said before. X02.04.01 Whoever releases seed into the mouth is to fast 7 winters. X02.05.01 Whichever man has intercourse with his female slave is to fast for 1 winter. X02.05.02 If she has a child, he is to free it and nonetheless is to fast 1 winter.

03.01.00

X03.01.00 V Concerning priests. X03.01.01 A priest who through speech or through glances or scrutiny of a woman pollutes himself and does not want to sin is to fast for 20 days. X03.02.01 He who with his consent is greatly defiled, he is to fast for 100 days.

He who is willingly defiled in his sleep is to rise and sing the psalms of the psalter and in the morning bow his face 30 times to earth.



X03.04.01 He who is defiled unwillingly, or he who sins in his sleep willingly, is to sing 23 psalms. X03.05.01 If a

man sleeping in church pours forth his seed, he is to rise and sing the psalter.X03.06.01 If a priest kisses a woman in his desire, he is to repent that 20 days.X03.07.01 If a priest is defiled because he touches a woman, he is to fast 40 days; some wish (it to be) 30 (days).X03.08.01 If a priest is defiled with desire of thought, he is to fast 1 week.X03.08.02 If he touches (himself?) with his hands, he is to fast for 3 weeks.



.X03.09.01 He who often through the violence of his thought pours forth seed is to fast 20 days. If he does so again, he is to fast 40 days.X03.10.01 He who then commits fornication often, the canon ordains that he is to fast 10 years, some wish 7 (years), and, with counsel, 3 (years).

04.01.00



X04.01.00 VI

X04.01.01 If a small boy has been forced by a larger one into intercourse, he (is to fast) 5 nights. If he consents to it, he is to fast 15 nights.X04.02.01 If he steals or eats carrion and knows it, he is to fast 7 days. If he is 20 years old and does any such thing, he is to fast for 20 nights.

X04.03.01 If the same one (i.e., a youth of 20) defiles himself with his hands, he is to fast 20 days.X04.04.01 If things similar to these happen to a man of full age ("werlice," "virili") he is to fast 40 days; some say he is to fast 100 nights.

05.01.00

X05.01.00 VII Concerning married men or boys, when they do wicked deeds in unnatural ways.X05.01.01 Whichever married man has intercourse with his wife during the menstrual period is to fast 40 days. And whoever drinks a man's blood or his seed is to fast for 5 winters.X05.02.01 Whoever fornicates in church, let the bishop judge that and then punish as it seems right to him.X05.03.01 He who has intercourse with an animal or a male person is to fast 10 winters.X05.04.01 If boys have intercourse between themselves, they are to be flogged.X05.05.01 If an animal has been polluted by a man's penis, let it be killed and given to dogs. If there is doubt about this, let the animal live.

06.01.00

X06.01.00 VIII Concerning the heathens, how they marry, and concerning those who are twice baptized through ignorance and concerning those baptized by an adulterous priest and those who voluntarily are baptized twice.X06.01.01 Whatever heathen man forsakes a heathen woman, (it is) in his power, after their baptism, to have it (the marriage) or not to have it.

X06.01.02 In the same way, if one of them is heathen and the other is baptized, the heathen is allowed to depart from the baptized one, as the Apostle says: "If the unbeliever wishes to depart, let him depart."X06.02.01 Those who were baptized twice, provided that they did not know it, no fast is required of them for that, except that, according to the judgment of the canon, one is not allowed to ordain them unless necessity requires.X06.03.01 If one is baptized by a fornicating priest, let him be baptized again promptly.X06.04.01 Whichever man (i.e., priest) with his knowledge baptizes him a second time, that is as if he crucified Christ again; (he) is to fast 7 years the 2 fast days each week (literally: the 2 fasts 3 days

each week) and for the 3 fasting periods completely.



07.01.00

X07.01.00 VIII Concerning infants who are not baptized.X07.01.01 If a child dies a heathen, his father and mother are to fast 3

winters.X07.02.01 He who murders his heathen child is to fast 10 winters according to the judgment of the canon; some wish (it to be) 6 winters.X07.03.01 If a pagan child is entrusted to a priest and it is unwell and it dies a heathen, the priest is to be cast out from his order. If it (the negligence) is dependent on the parents, the priest is to fast 1 winter.

X07.04.01 Whichever priest, whether (he is) in his own shire or on a journey and someone who is traveling (lit., on a journey) asks him for baptism, and he refuses because of the haste of his journey, and the man dies a heathen, let the priest be removed from his order.

08.01.00

X08.01.00 X Concerning unbaptized priests.X08.01.01 Whichever masspriest who knows that he is unbaptized, let someone baptize him and ordain him, and then baptize all those whom he previously baptized.X08.02.01 Nevertheless, the Pope in Rome determined that, even though the priest is sinful or a heathen, (it is) another who baptizes, (for) the ministry of the Holy Sprit dwells in the grace of the baptism (and) by no means (in that) of the man.



X08.03.01 One person may be a sponsor in both Christening and Baptism if it is necessary. X08.04.01 One who is unbaptized or unconfirmed may not sponsor another. X08.05.01 A husband may act as sponsor for his wife in baptism if it is necessary, and the woman (may act as sponsor for) the man. X08.06.01 A baptized person is not allowed to eat with a catechumen nor give him the kiss; how much more so ought he not (do this) with a heathen.

09.01.00

X09.01.00 XI Concerning the degrees within which they may marry.

X09.01.01 According to the Greeks a man is allowed to take a woman within the third degree of consanguinity, in the fifth according to the Romans. Often, nevertheless, in the third degree they (the Romans) do not dissolve it. X09.02.01 A holy union may (not) be divided without the



consent of both parties.

X09.03.01 Either of them may permit the other to join a monastery and take another companion for himself if they were in their first marriage. According to

the Greeks it is nevertheless permitted if it is the second marriage. Neither of them may have a third partner as long as the man or the woman lives. X09.04.01 If a man has a third wife, both of them must fast two days each week, and during the 3 40-day fasting periods neither one of them may eat meat. X09.05.01 In the first joining of man and woman, it is proper for the priest that he should sing Mass and bless the union; and they afterwards so comport themselves so that they visit the church with almsgiving; and when the nights have gone by they pray, and fast for 40 nights and after that go to Eucharist.



X09.06.01 If any man or woman promise that he (or she) will remain a virgin and after that joins in lawful wedlock, let neither of them forsake that (i.e., the marriage); (and) they should fast for 3 winters. For foolish vows and those that cannot be kept will be



broken.

X09.07.01 If anyone's wife commit fornication, the man may leave her and take another if that was his first wife. If it was his second or third

wife, he may not then take another wife. If that woman wishes to do (penance) for her wicked deed, after 5 winters she may take another man.X09.08.01 If a woman's husband dies, twelve months afterwards she is allowed to take another husband.X09.09.01 Whichever husband forsakes his wife and joins himself in adultery, he is to fast a hard fast 7 winters or 15 (winters) more lightly.X09.10.01 Whoever it is who does many evil deeds, in murder and fornication with beasts and with women, he is to go into the monastery and fast until the end of his days, if he has done very many evil things.

10.01.00

X10.01.00 XII Concerning the holiness of monks and priests.X10.01.01 If a monk or a consecrated virgin fornicates, he or she is to fast for 7 winters; some wish (it to be) 3 (winters).X10.02.01 If anyone, a masspriest or a bishop, is deprived of holy orders, he is to be in repentance until death so that his soul may live.X10.03.01 If a priest

kills a man or fornicates, he is to be cast out of his orders.X10.04.01 One is not allowed to give a woman to a young man if he has previously agreed to join himself to the monastic life.

11.01.00

X11.01.00XIII Concerning marriage and various cases.X11.01.01 Two brothers are allowed to marry two sisters, and a father and son may marry a mother and daughter.X11.02.01 If a male and female slave join themselves in sexual union with mutual consent



and thereafter one of them is set free and cannot redeem the other one, whichever one of them is free may



obtain freedom for the slave.

X11.03.01 If

a freeman takes a slave woman as a wife, he may not forsake her afterwards if they had been [joined] with mutual consent.



X11.04.01 Whichever man frees a

pregnant women, her child is nevertheless born a

slave. X11.05.01 Those who are in lawful union are not to join

themselves (in intercourse) for 3 nights before the 40-day fast, (nor) also

during the whole 40 nights until the ninth night of Easter time.



X11.06.01 Whoever it is who is in an illicit intercourse or marriage, nevertheless one is allowed to eat whatever food that he has, for the prophet said: "The earth is the Lord's, and the fullness thereof."



X11.07.01 Concerning a man and woman who were joined in lawful wedlock, if one wishes to be God's servant and the other does not, or if either of them is unwell and the other is well, then, with mutual consent, they may be separated if they wish.

12.01.00

X12.01.00XIII Concerning the cleanliness of the married and various cases.X12.01.01 If a married man (husband) has intercourse with his own wife, he is to wash himself before he goes into church.X12.02.01 If a woman drives her husband from her and does not wish (him) to return

again and (she does not wish to) be reconciled to him, after 5 years from that (time) the man is allowed, with the bishop's consent, to take another



wife.

X12.03.01 If a woman's husband be taken into captivity, she is to wait for him 6 winters, and the husband must do likewise for the wife, if some necessity should befall her.X12.04.01 If a husband takes another wife, and the captive returns after 5 winters, he is to leave the second one and take the captive whom he had before, and the woman must do likewise for him if she takes a second husband.X12.05.01 Exactly likewise: If a man is joined to a woman who is of his kin, after her death he is bound henceforth to his



wife's kin in accordance with the law.

X12.06.01 It is not appropriate for a husband ever to see his wife naked.X12.07.01 If a man and woman are united (in marriage), and the man cannot have intercourse with her, the woman is allowed to leave him and take another man, if that (condition) be known about her

husband.X12.08.01 The parents of a betrothed virgin are not allowed to give her to another man unless she altogether refuses the one whom she does not wish. She may then abandon that one and choose to join a monastery if she wishes.X12.09.01 If she does not wish to dwell with the man to whom she was promised, she is to give back to him the property that he gave for her, and in addition a third of that inheritance. And also if he does not wish (to accept) that, he is to forfeit his property and the woman is to go into a monastery or elsewhere keep herself in her chastity.

13.01.00

X13.01.00XV Concerning the ages of a boy or girl, when they have authority over themselves.X13.01.01 A virgin of 14 years is allowed to have jurisdiction over her own body.X13.02.01 A boy is under his father's jurisdiction until he is 15 winters old; after that he is allowed to become a monk if he wishes. A virgin girl, until she is 13 or 14 winters old, is in the jurisdiction of her parents. After (that) age her father is allowed to give her in marriage with her consent.

X13.03.01 A father, if he is compelled by great necessity, may give his son into slavery up to the time he is 6 winters old; after that he cannot give him without the son's consent. X13.04.01 If the enemy seizes a man's wife and he cannot get her back, he may take another wife, for that is much better than that he should commit the sin of fornication.

14.01.00

X14.01.00XVI Again concerning marriage within degrees of consanguinity.X14.01.01 Within the fifth degree of consanguinity faithful ones are allowed to marry, and in the fourth degree, if they are found (married) they are not to be separated; in the third degree they are to be



separated.

X14.02.01 A woman is to abstain from her husband for 6 months before she gives birth, and for 40 night after the birth.X14.03.01 Whichever man (husband) has intercourse with his wife during this (period) is to fast 20 or 40 nights.X14.04.01 A woman during her menstrual period is not to visit the church or go to Eucharist, neither a nun nor a laywoman; if she does it she is to fast 20 nights. .

X14.05.01 If a woman practices magic and incantations and sorcery and the like, she is to fast 12 months or the 3 40-day fasting periods or 40 nights; one should ascertain how great the sin is.X14.06.01 If a woman kills someone with her sorcery, she is to fast 6 winters.X14.07.01 A woman who enters the church before she has been cleansed of her (menstrual) blood is to fast 40 nights.X14.08.01 A woman who mixes a man's seed in her food and then eats it so she be more agreeable to the male is to fast for 3 winters.X14.09.01 A woman who performs an abortion on her foetus in her womb and kills it, if it is about 40 nights since she received the seed, before it expired, she is, like the murderer, to fast 3 winters and every week is to keep the 2 fast days until evening and observe the 3 fasting periods. If she loses the foetus, she (is to repent) 1 year or the 3 fasting periods.

15.01.00

X15.01.00XVII Concerning homicide and the incest of women.X15.01.01 If a mother kills her child, she is to fast 15 winters without ceasing except on Sunday.X15.01.02 If she is needy, she is to fast 7 winters.X15.02.01 If a man has intercourse with his wife from the

rear he is to fast 40 nights.X15.02.02 If he has anal intercourse with her, he is to fast 10 winters.

X15.03.01 Whichever man has intercourse on Sunday is to fast 3 days.X15.04.01 If a woman has intercourse with another (woman), she is to fast 3 winters.X15.05.01 If a woman with any kind of technique perform intercourse with herself (i.e., masturbate), and knows (that she does) it, she is to fast for 2 years, because that is a defilement to her.



X15.06.01The same fasting period applies to a widow and a girl; a greater (fasting period) applies to a woman who has a husband if she desires fornication.X15.07.01 A woman is not allowed to take a vow without the consent of her husband;X15.08.01 nor is a woman allowed to leave her husband even though he commits fornication.X15.09.01 A man is not allowed to have intercourse with his wife forty nights before Easter, nor 7 nights before Pentecost nor 40 nights before Midyear (Christmas).X15.10.01 A woman is allowed to take Eucharist before she gives birth if it is necessary for her.X15.11.01 A woman who drinks her husband's blood as a remedy is to fast 40 nights.

16.01.00

X16.01.00 XVIII Concerning sacrifices which are offered to demons.X16.01.01 If a man sacrifices something trivial to the devils, he is to fast one year. If he sacrifices something substantial, he is to fast 10 winters.X16.02.01 If a woman sets her daughter on a rooftop or in an oven to cure (her: MS "men") of a fever, she is to

fast 7 winters.X16.03.01 Whoever burns grain in a place where a man died in order to give health to living men and to the house, he is to fast 5 winters.X16.04.01 Whichever man eats food that has been consecrated to devils and afterwards confesses to the priest, the priest is to discern what rank the man has, or what age, or how skilled the man is, and then he is to judge as he thinks is wisest.X16.05.01 If a woman commits adultery and her husband does not wish to remain with her, she is to enter the monastery if she wishes; if she does not wish, then she may



take a fourth of that inheritance.

X16.06.01 If there is a woman who commits adultery, her punishment is to be in her husband's hands.X16.07.01 If (a woman) has one husband and she then promises God that after her husband's death she does not wish to take another, and then her husband dies and she takes another, then she is to repent that she did not keep her vow. (If she) wishes thereafter to repent, it is in her husband's jurisdiction whether she keeps the vow (after 11 years of their being joined together).



X16.07.02 However, in case of necessity
[after 11 years of their being together],



her husband may allow that she remain
with him.

X16.08.01 If any man takes a vow without the bishop's permission, it is
in the bishop's jurisdiction whether he should overturn or relax the vow.

17.01.00

X17.01.00XVIII Concerning homicide and acts of malice which are
carried out by men.X17.01.01 If someone strikes down another to death
in anger and with secrecy, he is to fast 4 years; some wish (it to be)

7.X17.02.01 Whoever consents to homicide and then carries it out is to
fast 5 winters; some wish (it to be) 7, and he is not come into church for
40 nights.X17.03.01 Whichever man injures another in the genitalia or

injures him at work, he is to compensate him for the injury and do his
work until the wound heals, and pay the physician's fee to the physician

and fast the 2 fasting periods or 3; if he does not know how he is to pay the fee, he is to fast 12 months.X17.04.01 Whichever man slays a man in revenge for a kinsmen is to fast for 3 winters; thereafter, if he wishes to compensate that man's kindred, he is to fast half (that time, i.e., one and one-half years).X17.05.01 If a man strikes another and wounds him, he is to fast 40 nights; if it is a priest, (he is to fast) 100 days.

X17.06.01 If one kills a man in public warfare or of necessity because he has to defend his lord's property, he is to fast 40 nights.X17.07.01 Whichever man slays a priest or a monk, it is in the bishop's judgment whether he is to lay down his weapons and enter a monastery or is to fast for 7 winters.X17.08.01 Whoever slays a bishop or a masspriest, that must be in the king's judgment or the bishop's.X17.09.01 If a man kills another but does not do this as murder (i.e., with the intent to murder), he is to fast 12 months.X17.10.01 If a man kills his father or mother or sister or brother or his son, it is in the bishop's judgment; some wish (it to be) that he repent in a foreign land for 10 winters.X17.11.01 The man who hates his brother is a murderer, as John the Evangelist said, "Whoever hates his brother is a murderer."



18.01.00

X18.01.00 XX Concerning oath-taking.X18.01.01 Whoever swears a false oath in church or on the Gospel book or on relics of the saints is to fast 4 winters.X18.02.01 Whoever swears a false oath on the hand of a bishop or of a masspriest or of a deacon or on Christ's consecrated cross is to fast 1 winter.

X18.03.01 Whoever is induced to take an oath and does not know about it save that (except that) it is right, and nevertheless he swears with other men and so is deceived, and later knows that it was false, he is to fast the 3 fasting periods.X18.04.01 Whoever voluntarily swears a false oath and knows that he (it) is false, after that he is to fast 2 or 3 winters.X18.05.01 Whoever swears an oath on a layman's hands, that counts for nothing according to the Greeks.X18.06.01 According to the judgment of the canon, one is to fast before he goes to Eucharist until his (lit. their) fast is complete. Some wish that he should be able to go to Eucharist after 12 months or 7 months; some wish that they have completed their fast (lit.: until their fast be fasted).

19.01.00

X19.01.00XXI Concerning work on Sunday and on the service of the Eucharist.X19.01.01 Those who work on Sunday are first reprovved with words by the Greeks. If they do it often one takes from them some small property; on the third occurrence they are flogged or commanded to fast 7 nights.X19.02.01 The Greeks, both laity and clergy, wish to go to Eucharist every Sunday, and those who do not go to Eucharist for 3 Sundays are excommunicated, according to the judgment of the canon. Romans go to Eucharist in this way, but they are not excommunicated if they cannot go.

X19.03.01 Among the Greeks deacons are allowed neither to break holy bread nor to read the collect nor to say the "Dominus vobiscum."X19.04.01 On any one altar you may in one day sing two masses; whoever is not present at the beginning of Mass is not allowed



at the kiss to come for Eucharist.

X19.05.01 One may not take Eucharist from the hands of a masspriest who cannot complete his prayers and his readings according to custom.

20.01.00

X20.01.00XXII Concerning celebration of the Mass.X20.01.01 One is allowed to sing Mass for a dead monk on the third day, and thereafter as



the abbot wishes.

X20.02.01 For a good (i.e., reconciled) layman Mass may be sung on the third day or after 7 days. For a penitent man Mass may be sung after 30 nights or after 7 nights, if his kinsmen and relations fast for him and make some offering for his soul at God's altar.

X20.03.01 According to the Romans it is customary to bear the body of defunct men and pious men to church and anoint his breast with holy oil and sing Mass for him, and then take (the body) to the grave with chanting; when it is placed in the grave, it is covered with

earth.X20.04.01 On the first day, the third, the ninth and the thirteenth day, Mass may be sung for him, and afterward each (year) if it is wished.X20.05.01 A woman may go to Eucharist under a dark veil (in dark clothing), as Basil judged.X20.06.01 According to the Greeks women are allowed to offer sacrifices, but not among the Romans.X20.07.01 There are 3 fasts in a year, each of them for all the people: that is, 40 nights before Easter, when we deliver the tenth-part (of the) treasure of the year (i.e., pay tithes); 40 nights before Christmas, when we pray for all people and read prayers, and the 40 nights after Pentecost.

21.01.00

X21.01.00XIII Celebration of masses before the Lord's

birth.X21.01.01 On the day before Christmas, at nones, after Mass has been celebrated, the Romans (have their) feast.



The Greeks (wait) until the evening after vespers and Mass have been said, and then they dine.

X21.02.01 Whoever wishes to read the readings or sing responses at Mass, it is not compulsory for him to take off his cowl or hood, but if he reads the Gospel, then he is to put off his hood or cope onto his shoulders.X21.03.01 When a priest celebrates Mass, he should not wear either hood nor cowl, but if he reads the Gospel, he should lay it on his shoulders. X21.04.01 3 Masses for dead laypeople are celebrated each year, on the third day, the ninth day, and the thirtieth [MS X reads "thirteenth"] day, for Christ rose from the dead on the third day and in the ninth hour he gave up his spirit, and the children of Israel mourned

Moses for 30 days.X21.05.01 For monks, one may sing Mass every Sunday and recite their names. The Romans do not recite their names at Mass on Sunday.X21.06.01 Dionysius the Areopagite said it were a blasphemy against God for him who celebrated Mass for an evil person.X21.07.01 Thereupon Augustine said that it (i.e., the saying of Masses) were fitting to do for all Christian people, since either it were good for those who are dead, or it comforted those praying and offering the sacrifice.

X21.08.01 Whoever fasts for a dead person, it is a benefit for himself (or herself); only God knows what it gains for the dead one.

22.01.00

X22.01.00XXIII Concerning neglect of the Eucharist.X22.01.01 If anyone loses the Eucharist through carelessness, he is to fast one year or the 3 40-day fasting periods.X22.02.01 If the offering falls on the ground through carelessness, (he is to) sing 50 psalms.X22.03.01 Whoever neglects the consecrated host, so that it lies so long that it becomes unclean or loses its shape, he is to fast 40 nights.X22.04.01 If someone throws up the host, he is to fast 40 nights.X22.05.01 If he vomits because of [drunkenness or gluttony or] illness, he is to fast 7 days or is to sing two psalters.



X22.06.01 If one throws the host into a fire or a stream when one gives it for receiving, he is to sing 100 psalms. If a dog eats the vomit that one afterwards vomits, he is to fast 100 days.X22.07.01 Any host that becomes unclean or too old, let someone burn it.X22.08.01 If a mouse eats the Eucharist through the

carelessness of the man who ought to keep it, he is to fast 40 or 30 nights.

X22.09.01 Whoever loses a particle of the host in church is to fast 20 nights.X22.10.01 Whoever loses his chrismal among the people and does not find it again is to fast the 3 40-day fasting periods or an entire year.X22.11.01 Whoever spills the chalice when he has celebrated Mass is to fast for 30 nights.X22.12.01 Whoever eats before he goes to Eucharist and after that receives the Eucharist is to fast 7 nights.

23.01.00

X23.01.00 XXV Concerning consecrated food and that which is eaten being impure.X23.01.01 If one loses consecrated food, however small, or newly blessed bread, or blessed salt or incense, or anything similar, he is to fast 7 nights. If it be a greater quantity and holier, let the fast be the greater.X23.02.01 Whoever eats carrion and does not know it is to fast 40 nights or 30.X23.03.01 Whoever of necessity eats food that has been stolen and does not know it, if he is healthy and strong, he is to fast 40 nights. If he does it often, he is to fast during the 3 40-day fasting periods or an entire year.X23.04.01 Whoever eats the scabs of his body or worms, or drinks urine or eats feces, if he is a child or a young man, he is to be flogged; if he is an adult man, he is to fast 1 year or the 3 40-day fasting periods; either (punishment) falls under jurisdiction with the bishop's hand.

X23.05.01 Whoever eats anything of that which a dog or mouse or a



weasel defiled, and he knows it, he is to sing 100 psalms; if he did not know it, he is to sing 50

psalms.X23.06.01 Whoever gives to another a drink in which there is a dead mouse or a drowned weasel, if he is a layman he is to fast 3 nights, if a monk he is to sing 300 psalms. If he did not know it before and knows it afterwards, he is to sing the psalter.X23.07.01 Whoever eats any blood in half-cooked meat, if he did not know it, he is to fast (3 days or sing the psalter; if he knows it, he is to fast) 7 days.



X23.08.01 Whoever unknowingly swallows his own blood with saliva, that is not a sin.X23.09.01 The Greeks do not permit any man to have carrion. They make shoes of the hide of dead cattle and also make use of the wool and horns, although they do not wish it to be used in holy work.

24.01.00

X24.01.00 XXVI Concerning swine.X24.01.01 If swine eat carrion and taste man's blood, we believe that they nevertheless are not to be

disposed of; however, one may not eat them until they are made clean again.X24.02.01 If a hen drink man's blood, one is allowed to eat it afterward up to about 3 months later; but for this we do not have ancient authority.

X24.03.01 (Animals torn by) wolves and dogs are not to be eaten unless (it was) a living animal whom death came upon, except in the one case in which they survive the death bite (i.e., tearing or rending); but one



should give them to dogs and swine.

25.01.00

X25.01.00 XXVII.X25.01.01 Fish may be eaten even though they are found dead, because they are of another kind.X25.02.01Horsemeat is not forbidden, although many peoples do not wish to eat it.X25.03.01 Birds and other animals that are strangled in nets are not to be eaten, nor even if they are torn to pieces by hawks; if it is found dead, it is not to be eaten afterwards, because it is commanded in the Acts of the Apostles, "Abstain from fornication, from that which is suffocated,



from blood, and from idolatry."

X25.04.01 One is allowed to eat hares and they are good for dysentery and diarrhea, and one can mix their bile with pepper to cure mouth sores.

26.01.00

X26.01.00 XXVIII.X26.01.01 If bees kill someone let them be killed quickly, and one is allowed to eat the honey that they produced. MS S differs: If bees kill someone, let them be killed quickly, before they return to the honey, and make sure they do not dwell there over night; and one may eat the honey that they produced.

X26.02.01 If a little pig falls (into liquid) and is taken out alive, one should sprinkle that water with holy water and perfume it with incense. If the animal is dead, one cannot give the liquid to anyone (and) should pour it out. (Note: translating fearh as farrow, young pig, after the DOE. The Latin reads surrex, mouse, much more likely. All MSS give fearh.)X26.03.01 If someone with unclean hands touches someone's food, or a dog or a cat or a mouse or any other unclean animal touches it, Theodore said that was no harm to him.X26.04.01 If a mouse or a weasel falls into a large amount of liquid and is dead there, one is to sprinkle it with holy water and drink it.X26.05.01 If someone of necessity eats an animal that is unclean, that is no harm to him.X26.06.01 If someone in a great theft steals a four-footed animal, a horse or an ox, or breaks into a house, he is to fast one year and repay that which he has stolen, or fast two years. If he steals more goods, he is to fast 4 winters or as his confessor judges.X26.06.02 If he is a priest and commit such

theft, he is to fast 5 winters or as the bishop commands for him. (Note: MSS SY differ: "If a priest commit a great theft, . . .)X26.07.01 It is permitted for a sick person that he partake of food at any time that he wishes.X26.08.01 If someone is confirmed twice and he knows it, he is to fast 6 years; if he does not know it, (he is to fast) 3 winters.



X26.09.01 If someone wishes to relieve a day's fast with alms, he is to give food for a day to 2 or 3 men, or sing the psalter, if it is summer; if it is harvest (fall) or spring, he is to sing 100 psalms; if it is winter, 50 psalms.X26.10.01 If you wish to alleviate a year's fast, set a slave free or donate thirty shillings, or sing thirty psalms of the psalters.X26.11.01 If any young man has intercourse outside of a proper marriage, he is to repent for 1 year;X26.11.02 if he did it once and without forethought, let his penance be lighter, but nevertheless repenting for a full year;X26.11.03 and if they are young people under 20 years and they sin in this way, they are to do penance for the 3 Lenten fasts (i.e., the 3 40-day fasting periods) and on Wednesdays and



Fridays for an entire year.

X26.11.04 And

if they are then chastened because of this sin, let them repent 40 days, and if they then begin that (act) and do not complete it, they are to



repent 20 days.

X26.12.01 If a widow

commits fornication, she is to repent for 1 year and the prescribed Ember days of the year;X26.12.02 and if she then has a child, she is to do penance for 2 years fully and for another 2 more lightly.

X26.13.01 If a unmarried man defiles another's wife, he is to repent 2 years;X26.13.02 and if someone who lives in proper marriage defiles a



bachelor, he is to repent for 2 years and abstain from his own (wife), if she consented to that. If (she) did it out of need (i.e., was compelled by him into this sin), his penance is to be



greater.

27.01.00

X27.01.00 XXVIII.X42.18.91 If any man marry his next-of-kin or his godmother or marry his brother's widow or his stepmother, he is excommunicated from all Christian men. If he turn to penance, as he has to do in his need, let him nevertheless always repent and do

penance so long as he lives according to the bishop's judgment.



OE Penitential

[Oxford, Bodleian Library, MS Laud 482](#)

Laud Misc. 482 (Y) 1a- 19a

Y41.01.00 This is the first chapter: how it pertains to assessing of the measure of sins. Y41.02.00 Concerning the one who wishes to turn his sins to repentance on his last day, that one not deny that to him Y41.03.00 Concerning those who yearn for repentance and Viaticum because of terror of death, and concerning those for whom speech fails before his confessor comes to him Y41.04.00 Concerning the one who deliberates on the confession of his sins Y41.05.00 Concerning the man who must restrain himself from the appetites of his life in many things if he wishes to have penance for his sins Y41.06.00 Concerning for the penitent it is not permitted to engage in commerce Y41.07.00 Concerning that the penitent, after his contrition in penance, must not turn to worldly conflict Y41.08.00 Concerning the penitent who does not hold to what his confessor prescribes for him Y41.09.00 Concerning forgiveness that may be given to the penitent through the intercession of the bishop Y41.10.00 Concerning those who yearn for the Eucharist when despairing of life and arise again from that

misery Y41.11.00 Concerning when the masspriest may not receive the penitent without the bishop's permission, unless he is not able to reach the bishop

Y41.12.00 Concerning the penitent, in which time one must give him remission Y41.13.00 Concerning those to whom the Eucharist is forbidden and who die in that condition Y41.14.00 Concerning the one who for various offenses wishes to turn to the remedy of his sins with full remorse Y41.15.00 Concerning the letter of James, the holy Apostle, in which it says how one is to pray for a sick man and anoint him with oil
41.01.00

Y41.01.01 It is fitting that the priest should ponder the repentance of sinful men, according to the bishop's judgment; and he should never hesitate, neither for the rich nor for the poor, to prescribe correctly for them as the book teaches him. For the Savior says that if the priest does not wish to prescribe penance for the sinful one for his sins, that he (the Savior) would afterwards ask him (the priest) about the



soul.

Y41.02.01 St. Isidore said that it was his opinion that a man's true confession and conversion on his last day would be acceptable to God, for the Savior said, "On whatever day of life a man turns to a good life, he shall live and shall not die." On that account genuine conversion is not to be shunned in whatever time that it might be; for God sees every man's mind and knows the secrets of every man's heart.

Y41.03.01 Of this it is needful, that the priest console a man so disposed and hear his confession and especially not refuse him the Eucharist; and even though he is so weighed down with sickness that he may not speak as he might have before, (then) if he have witness of the men who are with him that he yearns for confession and the Eucharist, then the priest should grant him forgiveness and the last rites. Y41.04.01 Many a man desires to accept repentance for his sins, then afterwards doubts himself because of the abundance of the sins and despairs that he is not able to endure the penance that his confessor prescribes for him and neglects it. Then the despair is charged against him as a greater sin than the sins that he recollected in



confession and that he abandoned.

Y41.04.02 But he who wishes to confess his sins with remorse, let the priest receive him and prescribe for him the remedy that pertains thereto, so that the wounded soul that is bound and wounded by sin may arrive at the true medicine that is the forgiveness of God. Y41.05.01 One (of the remedies of sin) is that the righteous man repent for himself just as he might be guilty of wrong against God, and another is that he despise the things that are dearest to his body for the love of this eternal life; for Paul

the Apostle said, "All things are granted to me, but they do not all benefit me." That is, worldly desire benefits none of those men who fully engage



in it.

Y41.05.02 For it is very necessary for each person that he not neglect to confess his sins or to repent them; for it is better for every person that he should repent his sins here than that he should have to abide continually in eternal torment. Y41.06.01 St. Isidore, who composed this book, spoke concerning the man who accepts repentance for grievous sins and sometimes is forbidden (his) native place, and said that it is never permitted to him that he engage in any commerce in the marketplace nor occupy himself with any worldly business before he has completed that which his confessor prescribed for him. Y41.07.01 The holy books state that it would be unsuitable that the penitent, after he has made reparation as his confessor has prescribed for him, should subject himself to the ways of this world's things, that he ever not concern himself only with the repentance that he previously repented. For St. Paul says that the servant of God who must serve God must not occupy himself with worldly



business.

Y41.08.01 The holy apostle St. Peter says that the man who, after the remedy of sins, turns to the idleness of this world is like unto the dog who vomits and then eats again. Y41.08.02 These are the vanities of this world: first is pride, and hatred, and envy, and anger, and theft, and drunkenness, and luxury, and fornication; witchcraft, and avarice, and robbery, and sorcery, and manslaughter, and many other similar things. Y41.08.03 Truly, the man who is occupied by these things is not worthy of any communion with upright men, and even if he goes to church with other men, he should not presume that he himself bow down to God's altar or receive Christ's body, before he turn to repentance and afterwards do as his confessor prescribes for him and instructs. Y41.09.01 It is not for the bishop nor for the priest to prohibit confession to men who yearn for that from them, even though they be occupied with the abundance of the business of sin. Y41.09.02 For God's mercy is so great that there is no earthly man who can recount his mercy before others in words, and also the prophet says through the Holy Spirit: "If the sinful man

turn from his sins to repentance, then he is whole."



Again he says, "Confess your injustice to



yourself, that you may be justified."

And

the psalmist says that with the Lord mercy is immeasurable."



Y41.09.03 So the bishop and the priest must judge the sinful mercifully, for no man is blameless. Y41.10.01 In the teaching of the Holy Apostle, it is explained that if a man on his last day yearns to receive the Christ's body, no one is to refuse it to him, even though he was previously in repentance and did not fully repent it. For that is his Viaticum (and that) of each of those men who come into God's kingdom. And if he again turns to this life and holds to that which he promised to God and to his confessor, he may partake of his share of goods and dwell with virtuous men. Y41.11.01 Truly, it is becoming to the priest, that he eagerly think about the soul's need of those who seek remedy from him, how he may may most rightly fortify them in God's will and to their soul's need, and prescribe a remedy for them according to the measure of the sin. Y41.11.02 And if the sins be so heavy that he is required to direct him to the bishop's

judgment, direct him thither. For St. Augustine said in another place that if anyone were bound with deadly sins, one should direct him to the bishop's judgment, and if he is not able to reach the bishop, the masspriest may represent the bishop at the meeting. Y41.12.01 This custom one observes across the sea among Christian folk: that is, that each bishop be at his episcopal seat on the Wednesday that we call Ash Wednesday before Lent. Then each of those who are defiled by capital sins in that shire must come to him on that day and confess their sins to him, and he then prescribes the remedy for their sins, for each according to the measure of the offense, and then with his permission



they return home.

And again on the Thursday before Easter he all congregate at the same place and the bishop sings over them and gives them absolution, and they afterward return to their homes with the bishop's blessing. Y41.12.02 This is to be observed thus by all Christian people. And the priest must nevertheless earnestly inquire with what kind of remorse and with what fulfillment the penitent has repented that which was prescribed for him, and then, according to that, he gives remission.

Y41.13.01 Concerning this thing [i.e., one to whom the Eucharist is forbidden and who dies in that condition], we do not know how to consider it any other way, except that it should be according to God's



judgment.

For it was in God's power that he died without the Eucharist. Y41.14.01 The man who is bound by multiple crimes and a resisting mind (but who), for the love of this eternal life, wishes to confess to his confessor and to repent as he prescribes for him: we believe that he may have forgiveness from God. Y41.15.01 Here James prescribes that if anyone is in an infirm state, that he summon his priest and other servants of God to him, so that they read over him, and the infirm one tell them of his need and they anoint him in God's name with holy oil. And through the prayers of these faithful men, and through the anointing, he may be preserved and the Lord will raise him up and if he is sinful they (his sins) will be forgiven



him.

Y41.15.02 Therefore any man of faith, if he is able, ought to secure the anointing and the last offices that pertain thereto. Because it is written (concerning) each of those men who has the last rites, that his soul is as clean after his death as the soul of a child who dies soon after baptism.

Book 2

Y42.01.00 Concerning one who willingly kills another [X differs: Here begins the second book with its chapter headings and canons to follow. Concerning one who willingly kills another]. Y42.02.00 Concerning women who fornicate and then kill their children for fear Y42.03.00 Concerning the man who slays his servants for theft without the knowledge of his assembly of 100 Y42.04.00 Concerning the woman who slays her female servant out of envy Y42.05.00 Concerning the man who slays himself on account of some neglect, and concerning the man who is punished for his offenses Y42.06.00 Concerning those men who fornicate illicitly, that is with animals, or soil themselves with young ones, or a man who has sex with another Y42.07.00 Concerning those who commit adultery or have an adulterous spouse Y42.08.00 Concerning the man who has a wife and also a



concubine.

Y42.09.00 Concerning the husband who leaves his wife, and concerning the wife who leaves her husband and chooses another Y42.10.00 Concerning the man who has a lawful woman and who consorts with a foreign woman Y42.11.00 Concerning a man who marries two sisters, or a woman who takes one brother after the other Y42.12.00 Concerning a woman who is married, that it is not permitted that another man deprive him (her husband) of her Y42.13.00 Concerning a man who abducts a woman or maiden for unlawful purposes

Y42.14.00 Concerning the man who entices the woman from his lord, who is his steward, for unlawful fornication Y42.15.00 When a maiden is betrothed to a man and another man deprives him of her against her will Y42.16.00 When a virgin in orders rushes into fornication Y42.17.00 Concerning the virgin outside orders who rushes into unlawful fornication Y42.18.00 Concerning the man who marries within his own kin Y42.19.00 How St. Gregory spoke concerning unlawful fornication Y42.20.00 Concerning the man who enters into



marriage repeatedly

Y42.20a.00 Again concerning the same thing Y42.21.00 Concerning a married couple, how they ought to keep their customs before God Y42.22.00 Concerning those who practice heretical things Y42.23.00 Concerning that it is not allowed to practice useless auguries Y42.24.00 Concerning perjury, how one should repent it Y42.25.00 Concerning theft Y42.26.00 Concerning false witness Y42.27.00 Concerning discord with one's neighbor Y42.28.00 Concerning anger Y42.29.00 Concerning one who give oaths, that he does not wish to accept peace with his neighbor Y42.30.00 Concerning that it is not allowed that any man give his property for unlawful interest

42.01.00

Y42.01.01 (If) a layman kills another without wrongdoing, he is to fast 7 years, 3 on bread and water and 4 as his confessor prescribes for him, and after 7 years of penance he is to repent his misdeeds

earnestly to the extent that he is able if he wishes to have complete forgiveness from God. For it is unknown to him how acceptable to God his penances were. Y42.01.02 He who wishes to kill another and is

unable to perform his wish fully is to fast for 3 years, one on bread and water and 2 years as his confessor prescribes. Y42.01.03 If a layman slay a man forcibly, he is to fast 3 years, 1 on bread and water, and 2 as his confessor instructs him. If it is a subdeacon, he is to fast for 6 years; if it is a deacon, he is to fast for 7 years; if it is a masspriest, he it is to fast for 10 years and if a bishop, for 12 years. Y42.01.04 If anyone strikes his child dead unwillingly, he is to fast 3 years, 1 on bread and water and 2 as his confessor prescribes for him. Y42.01.05 If a bishop or a masspriest slay someone, he is to forfeit his orders. Y42.02.01 If a woman kills her child inside her with drink or with various other things, or destroys it after it comes forth, she is to fast 10 years, 3 on bread and water and 7 as her confessor mercifully wishes to instruct her. Y42.03.01 If any man kills his servant, and he has no

testimony that he (the servant) were guilty except that he killed him because of his [the servant's] rage and his [the servant's] negligence, he



is to fast 2 years.

Y42.04.01 If any woman strikes her servant for some vile envy and she dies from that blow, and she [the servant] is innocent, the mistress is to fast 7 years. If she has witness that she (the servant) were guilty, she is to fast 3 years. Y42.05.01 (Concerning) the man who slays himself with a weapon or at some instigation of the devil: it is not permitted for anyone to sing mass for such a man, nor to commit that body to the earth with any psalm-song. Y42.05.02 The same judgment one should reach for him who loses his life because of the punishment of his sins. Y42.06.01 The man who soils himself with an animal or the male who (fornicates) with

another male in an irrational way, if he is 20 years old, so that he practiced a shameful and evil thing, he is to desist and confess and fast 15 years; and if he has a mate (wife), and he is 40 years old and practices such a thing, he is to desist and fast for the rest of his life, and should not presume to receive God's body until his dying day. Y42.06.02 Young and ignorant men are to be severely beaten if they do such a thing.

Y42.07.01 If a man commits adultery, he is to fast 7 years, 3 days each week on bread and water, and if a woman takes another man instead of her rightful lord, the same (penance) is due to her. Y42.08.01 The husband who forsakes his lawful wife and takes another is an adulterer; no priest is to give him the Eucharist or any of the rites that pertain to Christian men; and, if he should happen to die, (one is) not to bury him with Christians. And if the woman forsakes her lawful husband and chooses another, she is to have the same judgment in the amount that is said above. Y42.08.02 And the kinsmen who were at that declaration suffer the same judgment unless they soon wish to turn to penance as their confessor prescribes for them. Y42.09.01 (Concerning) the man who has a lawful spouse and also a concubine: no priest is to give him Eucharist or the last rites that he performs for Christians unless he turns to repentance. And if he has a concubine and not a lawful spouse, he is to do in that matter as he thinks. He is to know, nevertheless, that he is to keep one alone, be it the concubine [or] be it the wife. Y42.10.01 If any man fornicates with another's lawful woman, or a woman with another woman's lawful husband, he or she is to fast 7 years, 3 on bread and water and 4 as his or her confessor prescribes for him or her.

Y42.11.01 If any woman takes 2 brothers as husbands, one after the other, they are to be separated, and they are to repent for as long as they live, as their confessor prescribes for them. And at their death the priest is to perform the rites for them as one does for Christians if they promise that they will repent longer if they live longer. Y42.11.02 If someone remains in such an evil marriage until the end of his life, we do not know how to prescribe any remedy for him or her, but it is left to

God's judgment.Y42.12.01 If someone is wedded to a woman, it is not permitted that another man deprive him of her; if anyone do so, he is to be excommunicated.Y42.13.01 If someone with fraud forcibly takes a woman or maiden in unlawful fornication against her will, he is to be excommunicated.Y42.14.01 If someone with his deceit entice another man's attendant from him for fornication and fornicate with her against her will, if he is a man in orders, he is to forfeit his orders; if he is a layman, he is to be excommunicated.Y42.15.01 If a maiden is betrothed and is seized in that state, or, with some cause for complaint, is taken away from him to whom she was betrothed, and it afterwards happens that they come into cohabitation, by the law they may remain together, for she was taken from him against her will.Y42.16.01 If any woman is in minor orders

and she afterwards despises the bridegroom who was betrothed to her, that is Christ, and turns to worldly idleness and undertakes to have a family, and thinks that she with her possessions and worldly goods can repent the offense that she offended against God.



But she may do none of those things that are pleasing to God, nor is a priest able to hear her confession before she forsakes that marriage and turns to Christ and afterwards lives her life as her confessor prescribes for her.Y42.17.01 If any virgin dwells in fellowship with those in orders and she aspires to the same orders and under them through the devil's temptation rushes into fornication, she is not without fault before God, even though she were not in orders, because previously she intended that she would become

God's bride. Then it is greatly needful to her that she confess her misdeeds and repents as her confessor prescribes for her.Y42.18.01 If any man marry within his most immediate kin or with his godmother, or his brother's widow or his stepmother, he is to be excommunicated from all Christian men; and if he turns to repentance as he ever has need to do, he is to make amends at all times and to do penance as long as he is within the bishop's judgment.

Y42.19.01 If anyone takes as wife a nun who is called a bride of God, he is to be excommunicated from the community of faithful men. The holy books say that he is just as guilty against Christ as the king's slave would be if he fornicated with the king's bed companion.Y42.19.02 If it at some time so happens, as it should not come about, that any man fall though the devil's temptation, one is to separate them into two and both of them are to be repenting at all times and atoning as long as they live: all this according to the bishop's judgment.Y42.20.01 It is not now permitted for any Christian man that he marry more often than twice. For St. Paul forbids it in his teaching and prescribes for each man how he should act concerning that matter. That is, if any man's first wife is dead, that he may lawfully take another, and if he outlives her, then he is forever to remain wifeless. MS X only adds: The former statement and the one that follows are one, even though they are divided.Y42.20.02 Likewise the woman, if death should befall her first husband, by law she may take another if she wishes to do that. If she outlives him, she is to remain forever in widowhood as long as her life lasts.Y42.20.03 If at some time a man or a woman violate this condition, they are not to despair of God's mercy but are to turn and repent as their confessor prescribes for them.Y42.21.01 The holy books prescribe what is to be done by every

faithful man when he first brings home his lawful spouse. That is, according to the books' teaching, that they must first remain chaste for 3 days and nights, and then on the third day they attend Mass and both take the Eucharist, and afterwards observe their marriage before God and the world as their need is. Y42.21.02 It is suitable for every married

couple that they should remain chaste 40 days and nights before Holy Easter and the whole of Easter week and every Sunday night and Wednesday night and Friday night. And every married woman should keep pure three months before birth and after birth remain chaste 40 nights, whether the child be male or female.Y42.22.01 If any man promises his alms-offering or brings it to some well or stone or to a tree or to any other created thing except to God's church, in God's name, he is to fast 3 years on bread and water. And although he presumes at some such place that he eats and drinks but [lit. and] brings no offering, nevertheless he is to fast

1 year on bread and water.Y42.23.01 It is indeed not permitted to any Christian man that he practice useless auguries as heathen men do, that is that they believe in the sun and the moon and the stars' course and seek time-auguries to begin their events, nor [is] gathering herbs [permitted] with any incantation other than with the Pater Noster and with the Credo or with some prayer that belongs to God.Y42.23.02 If anyone practice these vain things, he is to cease and confess and fast 40 days, and if he turns again to this idleness then he is to fast 3 Lenten fasts (i.e., 3 40-day fasting periods). Y42.24.01 If any layman swears falsely and he knows that he perjures himself, he is to fast 4 years; if he is in minor orders, he is to fast 5 years; if he is a subdeacon, 6 years; a deacon, 7 years; a masspriest, 10 years; a bishop, 12 years. Y42.24.02 And if anyone is compelled to perjure himself or if he not know it was false, he is to fast 3 years, 1 year on bread and water and 2 as his confessor prescribes for him. And if it is possible for him, he is to free one man for God's love.Y42.24.03 And if anyone for fear or love of any man or for any payment swear falsely, he is to give his possessions to needy men and to go to the monastery and repent

as his confessor prescribes for him and do penance at all times as long as he lives.Y42.25.01 If any man steals things of value, if he is a layman, he is to fast 5 years; if a subdeacon, 6 years; if a deacon, 7 years; if a masspriest, 10 years; if a bishop, 12 years.Y42.25.02 If anyone steal a thing of middling value, he is to return the stolen object to

him who owns it and fast 1 year on bread and water; and if he does not have the stolen thing to return, he is to fast 3 years on bread and water.Y42.26.01 If anyone be in false witness, it is not permitted to him that he receive the Eucharist before he confesses and repents as his confessor prescribes for him.Y42.27.01 Truly it is not allowed to any Christian man that he offer a sacrifice to God in God's church while he has strife or enmity or any discord in his heart against his neighbor (that neighbor of his). For his sacrifice is not acceptable to God before he reconciles himself and rejoices with his neighbor.Y42.27.02 For the Savior said in his Gospel, "If you bring a sacrifice to God's altar and you remember there that your brother--that [is], every Christian man--is at odds with you, leave your sacrifice there and go to your brother and be reconciled with him, and afterwards come to the altar and offer to God a



pleasing sacrifice."
be so furious and resolute

Y42.28.01 If any man

that he does not wish to accept secular law and peace with the one who has wronged him, he is to be excommunicated.Y42.29.01 The man who for whatever discord fights with his neighbor and is so [set] on that fight that he gives oaths that he will accept no peace from anyone who has offended against him, he is to be excommunicated. If he wishes to reform and accept peace, he is to fast 1 year for reason for his oath and 3 Lenten fasts (i.e., 3 Lents) on bread and water, and, in addition, for those years he is to fast as his confessor prescribes for him.



Y42.30.01 It is forbidden to every faithful man that he give his property or his possessions for any unlawful interest or loan, that is, that he not ask him for more to give back than he lent to him. But for love and for need he may loan to each one his property and possessions as he wishes that one do for him. Y42.30.02 If anyone for whatever wicked avarice do this, the holy books prescribe 3 years of fasting, 1 year on bread and water and 2 years as his confessor prescribes for him.

43.00.00

Y43.01.00 Here begins the first chapter concerning the marriage of men in orders. Y43.04.00 Again concerning God's servants



Y43.02.00 Concerning those who desire priesthood.

Y43.05.00 How the priest shall keep himself [X adds: and the deacon]. Y43.06.00 Concerning bishops and other servants of

GodY43.07.00 Concerning men in orders who lend their property for paymentY43.08.00 Again concerning the stewardship of men in ordersY43.09.00 Concerning those in orders who keep fellowship with women Y43.11.00Concerning the faulty observance of the monk or nunY43.12.00 Concerning woman's ministry at God's altar, which is not suitable for herY43.13.00 How a priest should understand his officesY43.14.00 Concerning what St. Augustine sent to Rome to St. Gregory and how Gregory sent him an answerY43.15.00 Concerning the priest, that it avails nothing if he is righteous if he does not wish to reprove the unrighteous for their unjust deeds Y43.16.00 Concerning the masspriest's way of life

43.01.00

Y43.01.01 If a masspriest or deacon should marry, they forfeit their orders, and if they have sexual intercourse afterward, not only are they deprived of orders but they are also to fast 7 years according to the bishops's judgment.Y43.02.01 If a masspriest was corrupted by capital sins before he was ordained and previously confessed that and repented as his confessor prescribed for him, if, after he is ordained, he performs the same sins that he previously rejected, he is not worthy to perform any service at God's altar, but he is to remain elsewhere

with men of minor orders; and if he wishes to change, he is to repent as his confessor or the bishop prescribes for him.Y43.03.01 If a masspriest or deacon kills a man or swears falsely, they forfeit their orders, and if they wish to turn to repentance, they repent according to the bishop's judgment.Y43.04.01 God's priests and deacons and other servants of God who are to serve in God's temple and handle holy things and holy books must always remain chaste. Then if any man so disposed should fall into fornication, he is to confess to his confessor and repent as he prescribes for him. For the Savior said, "Keep ye holy, for I the Lord God



and your master am holy."

Y43.05.01 The

priests and deacons and servants of God who cannot or do not wish to observe the chastity that is required of them, one is to cut them off from the ministry of chaste men who serve God in God's house. And if they reform and wish to confess, they are to do penance as their confessor prescribes. Y43.06.01 Truly, it is altogether forbidden in holy books to any bishop or abbot or masspriest, that he have any cohabitation with women. And also all such (contact) is forbidden to the servant of God who is obliged to minister to God in chastity, that he have

neither his kinswoman nor other female servants with him for affairs of work, lest through the devil's temptation he sin on that account.



Y43.07.01 If a bishop or a masspriest or any servant of God lend his property for lawful interest and does not remember what the Savior said through David the psalmist: he said that

they should partake of his kingdom who give their property for no unlawful interest. If anyone breaks this (law), he is not deserving that he receive the Eucharist, before he repent as it is written above, that is, fast for 3 years. Y43.08.01 It is not permitted to any masspriest or deacon that they be a reeve or steward, nor be occupied with any of the world's business except that to which they are nominated. Y43.09.01 He (is) a proper servant of God who is occupied with God's service; it is not suitable for him to travel from place to place nor from house to house



desiring (cohabitation) with women without his master's permission. So, if anyone has this habit, he is to cease and repent as his confessor prescribes for him. Y43.10.01 The monk who promises himself to God and accepts the holy rule: it is not suitable for him that he desire any worldly honors or violate what he promised to God.

If he does this, he is to be excommunicated from all faithful men.



Y43.11.01 Monks and nuns who are consecrated to God himself and who have made their vow to God, if they through the devil's temptation violate it, they are to be cut off from all men in orders. And if they will turn to God against whom they previously rebelled, they are to confess and do penance as long as they live, as the bishop of that shire prescribes for them. Y43.12.01 Often we have read in holy books that it is not permitted that any lay and unclean woman should handle the sacraments of God on Christ's altar, nor holy things nor the holy books which men in orders ought to handle, for St. Paul has strictly forbidden it. Y43.13.01 It is fitting for every priest that he understand the holy teachings that belong to his rank and should instruct and exhort the people with (them) to God's law and to their souls' need. Y43.14.01 As soon as St. Augustine had brought baptism to the English people and established God's servants everywhere and had established order, then he sent a letter to Rome to St. Gregory, who was the pope, and asked him that he send him in a letter what he was to do concerning nightly pollution

which very often happens to men in their sleep, whether on that account he might go to Eucharist in the morning or consecrate the Host if he were a masspriest. Y43.14.02 He wisely sent an answer to him and said that every servant of God should earnestly consider from what cause the nightly pollution came. For it comes to the minds of sleeping ones from three things: sometimes because of natural infirmity, sometimes because of excess of food and drink, and sometimes also because the

man thinks about and dwells on vain and forbidden things during the day, then (i.e., so that) what he thinks about waking during the day, that comes to him sleeping at night.Y43.14.03 Thus, if one is soiled in a dream because of fleshly frailty, he did not have power over that: let him intercede earnestly with God and ask him for forgiveness.Y43.14.04 And if it happens because of excess of food and drink, he is guilty and yet nevertheless, the Eucharist is not forbidden to him nor to sing mass, if he is a masspriest, if it is a case of extreme need and there is no other priest who can perform the services. If there is another who is able to perform the services, it is better for him that he forgo it (Eucharist, or Mass) that day and ask for forgiveness for himself with psalms and alms.Y43.14.05 If it happens in the third way (specified above) that the man during the day would see

or think or ponder over an unlawful thing and take vain desire and pleasure in it, and then through that and through the devil's hypocrisy he is soiled in his sleep, it is not permitted to take the Eucharist in the morning after the night on which it happens to him, but he ever has need that he confess it and do penance as his confessor prescribes for him.Y43.15.01 The holy apostle Paul taught to every masspriest who is established as a teacher of the people of God that none of them should hesitate for fear of any man nor for love nor for shame, nor for any payment, that they would not proclaim to all men what is to be done by them and what is to be abstained from, if they wish themselves to be protected on Doomsday before God himself.Y43.16.01 Every masspriest ought to be so that he is called "sacerd," that is a Greek word; in Latin it is "sacrum dans," and in our language, "holy giver." He must give holiness to the people over whom he is established as a teacher and shepherd; that is, that he must manifest holy habits and examples to men.Y43.16.02 Let him be warned so that the terrible words that the Savior spoke concerning the shepherds of the people of Israel not be uttered about him, when he (the Savior) said, "Woe, you shepherds, who drank the milk of the ewes and with their wool dressed yourselves and killed those that were fat. And there were weak ones

you did not make strong, and sick ones you did not heal, and broken ones you did not bind, and scattered ones you did not gather together, and lost ones you did not seek. Now my whole flock is scattered because they did not have a shepherd and they have become food for



all the wild beasts."

Y43.16.03 All this is said concerning bishops and priests who are to lead the people of God to judgment on Doomsday, each (leading) the part (of the people) that here in life was previously entrusted to him.

44.00.00

Y44.01.00 It is nevertheless to be known why this fourth book is not divided into chapters since the preceding books are divided into chapters. That is because this fourth book is assembled from the three books, and that which one cannot easily find in the three books, one finds in this fourth book, concerning either greater or lesser conditions, more openly and more quickly.

Y44.01.01 If any bishop slays someone, he is to forfeit his orders and fast 12 years, 7 on bread and water, and for 5 years 3 days each week, and on the others partake of his food. Y44.01.02 If a masspriest or a monk slays someone, he is to forfeit his orders and fast 10 years, 5 on bread and water, and for the other 5 years he is to fast 3 days each week, and on the others partake of his food. Y44.01.03 If a deacon slays someone,

he is to forfeit his orders and fast 7 years, 4 on bread and water, and for 3 years he is to fast 3 days each week, and on the others partake of his food. Y44.01.04 If a cleric slays someone, he is to fast 6 years, 4 on bread and water and for 2 years he is to fast 3 days each week, and on

the others partake of his food. Y44.01.05 If a layman slays someone, he is to fast 5 years, 3 on bread and water, and for 2 years he is to fast 3 days each week, and on the others partake of his food. Y44.02.01 If someone slays a man in orders or his immediate kin, he is to leave his homeland and his possessions and journey to Rome to the Pope and afterwards do as he advises him. Y44.03.01 If any bishop commits fornication or adultery, he is to fast 12 years, and the masspriest and monk 10 years, and the deacon 7 years, and the cleric 6 years, and the layman 5 years, each according to his rank as it is written above concerning manslaughter. Y44.04.01 If any man in orders, bishop or masspriest or monk or deacon, had a spouse before he was ordained, and for God's love abandoned (that union) and accepted orders, and he then afterwards turns again to fornication, each is to fast according to his rank as it is written above concerning manslaughter.



Y44.05.01 If anyone fornicate with a nun who is wedded to God Himself as a bride: if a bishop does it, he is to fast 12 years, 7 on bread and water and for 5 (years) he is to fast 3 days each week on bread and water, and on the others partake of his



food.

Y44.05.02 If it is a masspriest or monk, he is to fast 10 years, 5 on bread and water and for 5 (years) he is to fast 3

days each week on bread and water, and on the others partake of his



food without meat only.

Y44.05.03 If it is a deacon, he is to fast 7 years, 3 on bread and water and for 4 (years) he is to fast 3 days each week on bread and water, and on the others partake of his food without meat only. Y44.05.04 If it is a cleric or layman, he is to fast 6 years, 3 on bread and water and for 3 (years) he is to fast 3 days each week on bread and water, and on the others partake of his food without meat only, and the nun is to fast 10 years just as it is written above concerning masspriests. Y44.06.01 If anyone wishes to fornicate with a nun and she does not consent, he is to fast 1 year on bread and water for his unrighteous desire. Y44.07.01 If anyone wishes to fornicate

with another man's lawful spouse and she does not consent, he is to fast 1 year for his unrighteous desire: 1 Lenten fasting period (i.e., 40 days) before midsummer, another before the harvest-time equinox, and the third before midwinter.Y44.08.01 If anyone wishes to fornicate unlawfully with a woman and she does not consent, he is to fast 40 days and nights on bread and water.Y44.09.01 If anyone deprive another of his daughter by force, he is to make amends to the relative and each of them is to fast 1 year on Wednesdays and Fridays on bread and water and on the other days partake of their food except for meat, and afterwards he is to take her in lawful marriage if the relative wishes it.

Y44.10.01 If the devil so far undermines anyone that he fornicates with animals, he is to confess to his confessor and fast 15 years, 8 on bread and water and for 7 years to fast the 3 forty-day periods on bread and water, one Lenten fasting period (i.e., 40 days) before Easter, another during Pentecost, and the third before midwinter, and ever after fast on Wednesdays and Fridays as long as he lives.Y44.11.01 If anyone is in the habit that he soils himself willingly, he is to fast 3 years, in each of those years three Lenten fasts (i.e., 3 40-day periods) on bread and water, and the other days he is to forgo meat every day except on Sunday alone.Y44.12.01 If any one kill another with witchcraft, he is to fast 7 years, 3 years on bread and water and for 4 years (he is to fast) 3 days each week on bread and water.Y44.13.01 If someone drives a stake into another man, he is to fast 3 years, 1 year on bread and water and for 2 years he is to fast 3 days each week on bread and water; and if the man is dead because of the stake, then he is to fast 7 years as it is written above.Y44.14.01 If anyone use witchcraft in regard to another's desire and gives him [or her] [anything] to eat

or drink, by means of any kind of incantation, in order that their love be the greater because of it: if a layman does it, he is to fast half a year on Wednesdays and Fridays on bread and water and the other days partake of his meals without meat.Y44.14.02 If it is a cleric, he is to fast 1 year for 2 days [each week] on bread and water and the other days forgo meat.Y44.14.03 If it is a deacon, he is to fast 3 years for 2 days

each week on bread and water and every other day to forgo meat.Y44.14.04 If it is a masspriest, he is to fast 5 years, 1 year on bread and water and for 4 years every Friday on bread and water and the other days forgo meat.Y44.15.01 If anyone practice auguries or omens or keep a vigil at any well or at any other establishment except at God's church, he is to fast 3 years, 1 on bread and water and for 2 years on Wednesdays and Fridays (he is to fast) on bread and water and on the other days partake of his meals except for meat only. Y44.16.01 The woman is assessed the same (gets the same punishment) for that if she cures her child with any witchcraft or at a crossroads lets it (the child) be drawn through the earth, for that is a very heathen practice.Y44.17.01 If any woman deliberately destroys her child in herself with drink or murder it with anything,

she is to fast for 7 years, 3 on bread and water, and for 4 years (she is to fast) 3 days each week on bread and water and on the others partake



of her food without meat.

Y44.18.01 If a layman wound another, he is to make amends to him for the wound and obtain the remedy for him and fast 1 40-day period before midwinter every other day on bread and water.Y44.18.02 If a cleric wound someone, he is to fast 2 40-day periods, one before midsummer and another before midwinter, every other day on bread and water. Note: MSS XY are missing 14.18.02, found in MSS BS. Raith brackets the omitted material, p. 56, lines 3-5.Y44.19.01 If anyone break into God's church for theft, he is to return what is stolen and fast 7 years as it is written above concerning manslaughter.Y44.20.01 If someone steals

food or clothes and hunger or nakedness drives him to it, he is to fast 3 weeks on bread and water if he is able to return what is stolen. And one should not compel him to fast but should forgive him for God's love. Y44.21.01 If any Christian man sells his own child for any price, or his nearest kin, he is to have no communion with Christian men until he has released him (the sold one) from that servitude. If he is not able to obtain it, he is to distribute as great a stipend on his behalf as he previously received for him, and he is to release another from servitude and to manumit him, and he is to fast 7 weeks on bread and water. And if

he does not have the property so that he can release him, then he is to fast 27 weeks on bread and water. Y44.22.01 If anyone drinks blood or eats decayed flesh, and he did not do it of necessity, he is to fast for 12 weeks every other day on bread and water. And if he does it of necessity, he is to fast 3 days on bread and water. Y44.23.01 If anyone shoots a deer with an arrow and it nevertheless escapes, and one finds it dead three days later, and a dog or a wolf or fox or bear has gnawed it, or any other wild animal, no Christian man is to consume it. Y44.24.01 If a wolf kills any sort of cattle and it (the cattle) is dead because of that, no Christian man is to consume it. And if he does so, he is to fast 4 weeks on bread and water; and if it lives and one kills it afterward, he is to partake of it lawfully. Y44.25.01 If any animal is strangled in a net, it is not permitted for anyone to partake of it. If anyone partakes of it, he is to fast 4 weeks every other day on bread and water. Y44.26.01 If anyone find a dead fish in a fishpond and he eats it, he is to fast 4 weeks on Wednesdays and Fridays on bread and water and the other days forgo meat. And if one finds a dead fish in a stream, he may partake of it lawfully. Y44.27.01 If anyone

in orders go hunting, if he is a cleric, he is to forgo meat for 12 months; a deacon, 2 years; a masspriest, 3 years; a bishop, 7 years. Y44.28.01 If a bishop or any man in orders often and deliberately drinks to excess, either he ceases or he forfeits orders. Y44.29.01 If a monk vomit because of drunkenness, he is to fast 30 days. Y44.29.02 If a masspriest

or a deacon vomit because of drunkenness, he is to fast 40 days.Y44.29.03 If a layman holding orthodox beliefs vomits because of drunkenness, he is to fast for 40 days. Note: MSS BS include this canon, which is omitted in XY.Y44.30.01Whoever through deceit causes another to be drunk, he is to fast 40 days.Y44.31.01 If bees kill someone let them be killed quickly, and one is to eat the honey they have produced.Y44.32.01 If a little mouse falls into water, one is to do away with it and sprinkle that water with holy water. If the animal is alive, one is to use that water and if it is dead, one is to throw it out and clean the vessel.Y44.32.02 It is said in another place that if a great deal of that food is altogether (in which a small animal has died),



one is to sprinkle it with holy water and eat if he needs it, and that then out of necessity.Y44.33.01 Men of faith are allowed to marry within the fifth generation; and in the fourth, if they are found (married) they are not to be separated; in the third generation they are to be separated. Y44.34.01 A woman during her menstrual period is not to visit the church nor go to Eucharist, neither a nun nor a laywoman; if she does it she is to fast twenty days.

Y44.35.01 Whoever eats anything of that which a dog or mouse ate or a weasel defiled, and he knows it, is to sing 100 psalms; if he does not know it, he is to sing 50 psalms.Y44.36.01 Whoever gives to another drink in which there is a drowned mouse or a weasel: if he is a layman he is to fast 3 days; if a monk he is to sing 300 hundred psalms. If he did not know it before and knows it afterwards (or, possibly: again), he is to



sing the psalter.

Y44.37.01 Whoever eats

any blood in half-cooked meat, he if does not know it, he is to fast 3 days or sing the psalter; if he knows it, he is to fast 7

days.Y44.38.01 Whoever unknowingly swallows his own blood with saliva, that is not a sin. Y44.39.01 If anyone through carelessness lose

the Host, he is to fast for 3 40-day periods every Friday on bread and water, and the other days partake of his food without meat

only.Y44.40.01 If the offering should fall on the ground through

carelessness, he is to sing 50 psalms. Y44.41.01 Whoever neglects the consecrated host, so that it lies so long that it becomes unclean or

loses its shape, he is to fast forty days;Y44.42.01 If someone throws up

the Host because of drunkenness or gluttony, he is to fast forty

days.Y44.43.01 If he vomits the Host because of illness, he is to fast seven days or sing the psalter twice.



Y44.44.01 If one throws the Host into a

fire or a stream where

it decays for consumption, he is to sing 100 psalms. Y44.45.01 If a dog eats that vomit, he (the man) is to fast 40 days.



Y44.46.01 Any Host that is unclean or old is to be burned. Y44.47.01 If a mouse eat the Host through the carelessness of the man who ought to keep it, he is to fast 40 days. Y44.48.01 Whoever loses any part of the host is to fast 20 days. Y44.49.01 Whoever loses his chrismal among the people and does not find it again is to fast the 3 fasting periods or 1 year. Y44.50.01 Whoever spills his chalice during Mass is to fast for thirty days. Y44.51.01 Whoever eats before he goes to Eucharist and after that receives the Eucharist is to fast seven days. Y44.52.01 A man and woman whose marriage was consummated: if one wishes to be God's servant and the other does not, or if either of them is unhealthy and the other is well, then they may be separated, if they wish, with mutual consent, and that is according to the bishop's testimony. Y44.53.01 The servant of God who is soiled in his sleep is to arise and sing 7 psalms and bend his knees to earth at the end of every verse and fast for that in the morning on bread and water, or sing 30 psalms that seem best to him and at the end of each verse bend his knees to earth.

Y44.54.01 If a pig or a chicken or any sort of creature eat someone's body or drink his blood, one is to slay that creature and give it to the dogs. Y44.55.01 If anyone burn another man's house, he is to fast 3 years every other day on bread and water and the other days to nones

(3 p.m.) and abstain from meat. Y44.56.01 If any sort of creature fall into a water pit and one finds it dead there, one is to scour the pit clean and sprinkle holy water on it. And if anyone taste it before that pit is blessed, he is to fast 1 week on bread and water; if he does not know it, he is to fast 1 day on bread and water. Y44.57.01 If anyone on account of his infirmity or his weakness cannot endure the fast and the rigor that his confessor has prescribed for him, it is permitted to him that with one Mass he can redeem a 12-day fast, and with 10 Masses he can redeem a 4-month fast, and with 20 masses one can redeem an 8-month fast, and with 30 masses he can redeem a 12-month fast, if he wishes with true love of God to intercede for himself.

OE Handbook

[Cambridge, Corpus Christi College, MS 201](#)

[Cambridge, Corpus Christi College, MS 265](#)

Corpus 201 (D) 114-24a

D00.00.09 Let us praise God even as David said: In the middle of the night I arise to praise you because of the justness of your ordinances. That is, in English, At midnight I arise and confess the justness of the Lord's judgments. And Christ himself commanded that we ought eagerly



to keep vigils. He said, . . .

51.00.00

D51.01.00 Here begins the order of confession of St. Jerome, how the Christian ought to confess his sins. D51.01.01 When anyone wishes to make a confession of his sins, let him act courageously and not feel ashamed to confess wicked deeds and to accuse himself of misdeeds. Because from that comes forgiveness, and because without confession, there is no pardon. For truly, confession cures, confession justifies.



D51.02.06 Lord, let your servant now come before you to seek your mercy, so that all his sins may swiftly be absolved by your grace, through Jesus Christ. D51.02.07 Hear, O Lord, I ask, the prayers of those calling to you.

D53.01.00 Concerning the priest's discretion D53.01.01 He who is the physician of men's souls and the counsellor of their deeds must consider that distinction and that difference: how he shall assign penance to men for their deeds, and yet not condemn them or cause them to despair. D53.02.01 When one wishes to confess his misdeeds to him, first listen to him patiently (and learn) how his condition might be advised. D53.03.01 If he wishes and knows how to confess his deeds humbly, and you perceive that his sins cause him sorrow, instruct him kindly and compassionately. D53.04.01 If he does not know how to confess his deeds and to consider his offenses, ask him about his condition, and wrest the offenses from him, and search out his deeds, and be mindful yourself that you must never pass judgment in the same way on the powerful and the lowly, the free and the enslaved, the old and the young, the well and the sickly, the humble and the proud; the strong and the weak, those in orders and lay people. D53.05.01 In every act a prudent judge must distinguish wisely how it was done, and where

and when. D53.06.01 At no time is wrongdoing allowed, and nevertheless one must also most earnestly be on guard against it during festival seasons and in times of fasting and in festival places.



D53.07.01 And always, as one is mightier or greater of rank, so must he repent wrongdoing more deeply before God and before the world. For the powerful and the weak are not able to lift up a similar burden, nor the one who is well. D53.08.01 And therefore one must take the measure of and discreetly distinguish between



52.00.00

D52.01.01 After this let him arise humbly to his confession and then say, first: D52.01.02 "I believe in God the great Father, Ruler of all things, and in the Son, and in the Holy Spirit; and I believe in life after death; and I believe that I will arise on Doomsday, and all this I believe will come to pass through God's power and mercy." D52.01.03 And then, with contrite mind and humbly, let him say his confession to his confessor, bending humbly; and say thus D52.02.01 "I confess to Almighty God and to my

confessor, the spiritual physician, all the sins that ever through cursed spirits, have happened to me in defilement, in deed or in thought, with men or with women or with any creature, natural or unnatural sins of the body. D52.02.02 "I confess greediness in eating both before and after time." D52.02.03 "I confess all covetousness and envy, and calumnies and deceits, lies and evil boasts, and idle words and wrongful choices, and every ornament that has ever contributed to the injury of my body. D52.02.04 "I confess that I was too often a worker of sins, and a helper of sins, and an accomplice of sins, and a teacher of sins. D52.02.05 "I confess the mortal sins of my mind, and false oaths, and strife, and pride, and disregard of God's commandments. D52.02.06 "I confess all that I have ever seen with my eyes in covetousness or calumny, or heard with my ears to ill use, or said to ill use with my mouth. D52.02.07 "I confess to you all the sins of my body, for skin, for flesh, for bone, for sinews, for veins, for gristle, for tongue, for lips, for gums, and for teeth, for hair, and for marrow, for everything soft or hard, wet or dry. D52.02.08 "I confess that I have kept to my baptism worse than I promised to my Lord, and my rank, which I ought to have kept in praise of God and his holy ones and for my own eternal salvation, I have held unworthily. D52.02.09 "I confess that I have often neglected my canonical hours and sworn false oaths on my Lord's life, and taken my Lord's name in vain. D52.03.01 "For all that I ask for my Lord's forgiveness, that the devil may never charge me with fault, so that I (might be) without confession and repentance of my sins.



D52.03.02 "So today I confess all my sins before the Lord Savior Christ, who rules heaven and earth, and before this holy altar, and this reliquary, and before my confessor and the

Lord's masspriest, and am in pure and true confession, and with good will for the repenting of all my sins, and afterwards to desist from those that ever I might commit. D52.03.03 "And you, Christ the Savior, be merciful to my soul and forgiving and blot out my sins and my offenses that ever I did, late or early, and lead me to your high kingdom so that I might dwell there with your holy and chosen ones in eternity ever without end. D52.03.04 "Now I ask you humbly, priest of the Lord, that you be my witness on Doomsday, so that the devil might not obtain power over me, and so that you be my intercessor with the Lord, so that I might be able to repent all my sins and offenses, and cease from such things. For that may the Lord, he who lives and reigns ever without end in eternity, sustain me. Amen.



D53.08.02 age and youth, wealth and poverty, health and illness, and every rank. D53.09.01 And if anyone does something wrong unintentionally, that is not like the one who does wrong wilfully and intentionally; and also he who is the involuntary agent of that in which he does wrong, he is always deserving of protection and the milder judgment, because he was the unwilling agent of that which he did. D53.10.01 Let each one distinguish each deed truly before God and before the world.

54.00.00

D54.01.01 These customs are observed over the sea. That is that each bishop is at his episcopal see on the Wednesday known as Ash Wednesday. D54.01.02 Then each one of those people who are defiled with grave sins must then come to him on that day and reveal his sins to

him. D54.02.01 And then he instructs them in penance, to each according to the measure of the offenses. D54.02.02 Then those who so deserve he separates from the fellowship of the Church and nevertheless admonishes and warns then according to their own need. D54.02.03 and they then with his permission return to their homes. D54.03.01 And again on the Thursday before Easter, all congregate at the same place and then the bishop sings over them and gives them absolution, and they return to their homes with the bishop's blessing afterward. D54.03.02 This is to be observed by all Christian people. D54.04.01 And nevertheless the priest must earnestly inquire, with what kind of compunction and with what perfection the penance has been performed that was prescribed for him and he gives remission accordingly. D54.05.01 If a lay person slays another without fault, he is to fast 7 years on bread and water and then 4 years as his confessor instructs him, and after those 7 years of repentance, he is ever to repent his misdeeds diligently, to the extent that he may; for it is unknown how acceptable his penance was to



God.

D54.06.01 He who wishes to kill another and is unable to carry out his wish fully is to fast for 3 years, 1 on bread and water and 2 years as his confessor prescribes for him. D54.07.01 If a lay person slays a man out of compulsion, he is to fast for 3 years, 1 on bread and water, and 2 as his confessor prescribes for him, and ever to repent his misdeeds. If it is a subdeacon (who slays another), he is to fast for 6 years; if it is a deacon, he is to fast for 7 years; if it is a masspriest, he is to fast for 10 years; and if a bishop, for twelve years and repent ever after. D54.08.01 If anyone smites his child to death unintentionally, he is to fast for 5 years, 3 on bread and water

as above. D54.09.01 If a bishop or a masspriest slays someone, he must forfeit his rank and repent earnestly ever after.

D54.10.01 If a woman murder her child while it is inside her, or after it comes out, with drink or with diverse other things, she is to fast for 10 years, 3 on bread and water, and 7 as her confessor mercifully prescribes for her, and repent it ever after. D54.11.01 If someone kill his servant without fault out of anger, he is to fast 3 years. D54.12.01 If a woman strikes her servant because of some vile enmity and she dies from that (blow) and she is innocent, the woman is to fast 3 years and



repent her misdeed ever after.

D54.13.01 If a man intentionally slay himself with a weapon or at some kind of demonic instigation, it is not permitted that one should sing mass for such a man, nor to commit that body to earth with any psalm singing, nor to bury the body in a consecrated (purified)

cemetery. D54.13.02 One must reach the same judgment for him who loses his life in punishment of his offenses--that is, for the thief, the murderer, or betrayer of his lord. D54.14.01 If anyone is polluted by an animal or if a male person (is polluted by) another, if he is 20 years old, he is to fast 15 years; and if the man has a spouse, and he is 40 years old and does such a thing, he must cease doing it and fast for as long as he lives, nor should he presume to receive the body of the Lord before the day of his death. D54.14.02 Young men and foolish men are to be severely whipped if they do such things. D54.15.01 If one commits adultery he is to fast for 7 years, 3 days each week on bread and water, be it woman or man. D54.16.01 Whoever breaks his vow and takes

another wife, he is an adulterer. One is not to give him any of the rites that pertain to Christian men, neither in death nor in life, nor is one to bury him with Christian men. And likewise for the woman. And the kin who were (part of) that arrangement are to suffer the same judgment unless they soon wish to turn back (i.e., change their minds) and earnestly repent. D54.17.01 Whoever has a lawful spouse and also a concubine, no priest is to perform Christian rites for him unless he turn to repentance. He is to remain with one alone, be it the wife or be it the concubine. D54.17.02 If a man fornicates with another's lawful spouse, or the wife with another's lawful spouse, he (or she) is to fast 7 years, 3 on bread and water and 4 as his (or her) confessor prescribes for him (or her) to do, and to repent his (or her) misdeeds ever after. D54.18.01 If a woman takes 2 brothers as husbands, one after the other, they are to be separated and they are to repent earnestly for as long as they live, as their confessor prescribes for them. And at their death the priest is to perform the rites for them as one does for Christians, if they promise that they will do penance for a long time (and if they are permitted to live a long time). D54.19.01 If someone dwells in such evil kinship until the end of his life without any cessation, we do not know how to devise any counsel for him,

but it is dependent on God's judgment. It is not permitted that he be buried in consecrated ground. D54.20.01 If a woman is betrothed, it is not permitted that any man deprive him of her; if anyone does that, he is to be excommunicated. D54.21.01 If someone with fraud takes a woman or a maiden forcibly in unlawful fornication against her will, he is to be excommunicated. D54.22.01 If someone with his craftiness seduces another man's attendant for fornication, and against her will fornicate with her, if he is a man in orders, he is to forfeit his rank; if he is a layman, he is to be excommunicated from all Christian affairs. D54.23.01 If a maiden is betrothed and in that state is captured, or if for some reason she is taken away from him to whom she is betrothed, and it afterward happens that they come into proximity (i.e., cohabit), they may remain together lawfully, for she was taken from him against her will. D54.24.01 If a woman is in orders and she afterwards turns to worldly idleness and undertakes to have a family and thinks that

she can repent with her possessions (for that), that she has angered God, that is not at all so. But she must give up her marriage and turn to Christ and live her life as her confessor prescribes for her, and repent her misdeeds earnestly ever after. D54.25.01 If a masspriest or a monk kills a man, he is to forfeit his rank and fast 10 years, 5 on bread and water and for 5 (years fast) 3 days of the week, and on the others take his food, and repent his sins ever after. If a deacon (does this), 8 years on bread and water, and so on (as above). If a cleric (does this), 6 years, 4 on bread and water; if a layperson, 5 years, 3 on bread and water, as above. D54.26.01 If someone slay a person in orders, or his own next of kin, he is to leave his land and his possessions and do as the pope advises him and repent ever after. D54.27.01 If a masspriest or a monk commit fornication or adultery, he is to fast for 10 years and repent ever after; if a deacon, 7 years; if a cleric, 6; if a layman, 5, as with manslaughter. D54.28.01 If a masspriest or a monk or a deacon had a lawful wife before he was in orders and he leaves her in order to receive orders, and afterwards through fornication takes her again, each one of them is to fast as for manslaughter, and they should repent greatly. D54.28.02 If a masspriest or a monk or a deacon or a layman or a cleric fornicates with a nun, each one of them is to fast as befits his rank, as for manslaughter, and ever after he shall forgo meat; and the nun (is to fast for) 10 years as the masspriest, and repent ever after. D54.29.01 If anyone wishes to fornicate with a nun and she does not wish to,

he is to fast for 1 year for that unrighteous wish on bread and water. D54.30.01 If someone wishes to fornicate with another's lawful wife, and she does not wish to, he is to fast for the 3 fasting periods on bread and water, 1 in summer, 1 at harvest time, the third in the winter. D54.31.01 If someone wishes to fornicate unlawfully with a woman, he is to fast for forty days on bread and water. D54.32.01 If anyone take by force the daughter of another, he must make amends to the friend, and both of them fast 1 year on Wednesday and Friday and the other days take their food, except for meat, and betake themselves into (take one another in) lawful marriage. D54.33.01 If anyone fornicates with an animal, he is to fast fifteen years, 8 on bread and

water and for 7, each year, the 3 forty-day periods and on Wednesday and Friday as long as he live and repent the misdeed ever after. D54.34.01 If someone pollute himself willingly, he is to fast for 3 years on each of the 3 forty-day periods on bread and water and forgo meat every day except Sunday. D54.35.01 If someone destroy another with witchcraft, he is to fast 3 years on bread and water, and for 4 years (fast) 3 days each week on bread and water and repent ever after. D54.36.01 If someone drive a stake into another, he is to fast 3 years, 1 year on bread and water and 2 (years) 3 days each week on bread and water; and if he dies because of the stake, then he is to fast 7 years as it is written here and repent his offense ever after. D54.37.01 If anyone performs witchcraft because of love of another and gives him (something) in his food or drink or (puts him) under a magic spell, if it is a layman, he is to fast a half year on Wednesdays and Fridays on bread and water, and the other days take his food, except meat; if it is a cleric, 1 year as above, 3 days each week on bread and water; a deacon (is to fast) 3 years, as above; a masspriest, 5 years, 1 on bread and water and for 4 every Friday on bread and water, and the other days forgo meat. D54.38.01 If anyone foully pollutes himself in unnatural ways, against God's creation, through any practice, he is to repent that always so long as he lives, according to what the deed was. D54.39.01 If anyone suffocates a child in sleep so that it dies, he is to fast 3 years, 1 on bread and water and, for 2 years, 3 days in the week, and if it came about through drunkenness, he is to repent more deeply, as his confessor prescribes, and repent that ever after. D54.40.01 If an unhealthy child dies a heathen, (responsibility for) it belongs to the priest. He is to forfeit his rank and repent it earnestly; and if it came about through the negligence of relatives (lit. friends, dear ones), they are to fast for 3 years on bread and water and, for 2 years, 3 days in the week and repent it ever after. D54.41.01 If someone gives a Christian man into heathendom, he is not deserving of any repose among Christian people unless he redeem him home again whom he sold. And if he cannot do that, he is to distribute the value (of the sale) according to God's will

and release another of the value of the other and then free him. And for that he must also repent 3 years fully, as his confessor prescribes for him, and if he does not have the means (property, money) with which he can redeem someone, he must do penance more deeply, that is for 7 years fully, and repent ever after. D54.42.01 If someone ruins himself severely with many sins and then wishes to cease and diligently repent, he is to submit to the minster and there ever serve God and humankind as one (the priest) prescribes for him, or wander widely over the earth and ever do penance for as long as he lives, and help his soul, or at all events (repent) on earth in the most profound penance that he is ever able to endure, as one (the priest) prescribes for him.

55.00.00

D55.01.00 Concerning penance. D55.01.01 The need of a greatly sinful man is very dependent on a wise confessor, just as the healing of a sick man is (dependent) on a good physician. D55.02.01 Men sin cunningly in various ways and frequently at the devil's instigation. And it is terrible that men in orders sin so greatly against God that they forfeit their orders. D55.03.01 And there must be severe penance as a remedy, although always according to rank and to the measure of guilt, according to the judgment of the canons. And also one must seek it (remedy) according to the abilities of the man, and to his rank, and to the penitence of his own heart. To one a year's remedy, to one more than a year's; to one a month's remedy, to one more than a month's; to one a week's, to one more than a week's, and then according to the measure of guilt; to some a day's, to one more than a day's; and to some a lifetime. D55.03.02 Found in MS X only; source unknown. . . . there as one must be compelled. Various punishments pertain to sins: chains or blows or scourgings, or the darkness of prison, spiders or barks (an instrument of punishment, according to the Dictionary of Old English), and sometimes also mutilation and sometimes loss of life. D55.04.01 The physician who must heal grievous wound well must have a good salve for that. Nor are there any wounds so evil as the wounds of sin, for through them a man perishes in eternal death unless through confession, cessation (from sin), and repentance he becomes healed. D55.05.01 Then the physician who must heal the wounds ought to be wise and careful. One must first cure him (lit. them) through good teaching and with it do so that he vomits the poison that is within him, that is, that he should cleanse himself first through

confession. D55.06.01 All men must vomit sins through good teaching with confession just as man (vomits) poison through a good drink. D55.07.01 No physician can cure well before that poison is (cast) out; nor can any man likewise prescribe penance well to him who does not wish to confess. No man can repent his sins without confession, any more than he who has drunk poison may become well unless he spew out the poison violently. D55.08.01 After confession a man may with penance quickly merit God's mercy if he lament with his inward heart and repent that which he previously did in unrighteousness through the devil's instigation. D55.09.01 A just repentance is also greatly dependent on a wise confessor, just as a necessary remedy for disease is dependent on a good physician.

And it must be sought according to a man's works, according to the judgment of the canons, and also moderated according to means, and according to degree, and how one understands the sorrow of his heart and his own earnestness. D55.10.01 It is a serious (act of) penance that a layman lay aside his weapons and wander widely barefoot and not be one night where he was the one before, and fast greatly, and watch, and pray earnestly day and night, and put on wool, and be so unshorn that iron not come on hair nor on nail, nor that he come into a warm bath, nor onto a soft bed, nor taste meat, nor anything from which drunkenness come, nor that he come into church. D55.11.01 But he should eagerly seek holy places and make his offenses known, and ask intercession for himself, and he should kiss no one, but ever be repenting his sins fervently. D55.12.01 He who thus continually condemns himself fares harshly, but nevertheless he is happy if he never soften (this discipline) until he has fully repented, for no man in the world is so greatly sinful that he may not repent to God if he attempts it earnestly. D55.13.01 Penances are prescribed in various ways. A man may redeem much with alms. He who has the means should raise a church to God's praise and if it is possible for him, give the land for it. And let young men be drawn to it that may serve for him and minister to God daily. And also let him endow God's churches everywhere as it is possible for him to do, and improve people's journeys with bridges over deep water and over foul ways, and distribute earnestly what he has for

God's worship, so far as it is possible for him. And let him help poor men earnestly, and widows and stepchildren and all foreigners. D55.14.01 Let him free his own slaves and redeem to freedom their slaves from other men, and also poor captured men, and feed the needy, and clothe, house, warm, bathe, and make beds for them according to their own needs. Let him everywhere earnestly obtain prayers of intercession by mass singing and psalm singing and, for his Lord's mercy, reprove himself very greatly with severe abstinence from food and drink and every bodily desire. D55.15.01 And he who has fewer means should do earnestly according to his degree (rank) what he can. Let him tithe for God's love all that which he owns and take the measure of himself as often as possible and often seek churches with his alms, and greet holy places with his light, and give house-shelter and food and protection to those who have need of it, and fire and food and bed, and bathe and clothe and help the needy if he may do anything. D55.15.02 Let him visit with goods those who are sad in mind and sick, and bury the dead

for the love of God. Let him kneel often in secret places and prostrate himself on the earth and fast and watch and pray earnestly day and night and often and frequently. D55.16.01 And he who has yet fewer means, let him according to his degree earnestly do that which he can do, especially to mortify his body against desire if he previously gratified the devil through more agreeable lust. Let him fast now because of that which he previously did through foul unrighteousness, and let him watch and toil there in exchange for (it), that often before he slept and was sluggish when he should not have been, or waked exceedingly in folly. Let him suffer cold and a cold bath because of the heat of the sinful desire that he previously performed everywhere, and if he provoked anyone at any time to unrighteousness or anywhere directed (it), let him repent it earnestly. And if anyone greatly anger him, let him forgive that for the grace of God. And ever as much as he can, let him think very earnestly what as a remedy there may be against each of the temptations that he raised up through the devil's seed.



And if he brought any besides himself from the (right) way, let him bring him earnestly again onto his right way. What I mean is, that if he has enticed anybody into sin, he is to do what is necessary and bring him from that (sin) and lead him to his right way, and let him lead every man eagerly from his sins; then his (own) sins shall soon be lighter.



D55.17.01 Therefore, a man may decree judgment for himself with his confessor's counsel who resolutely wishes to abstain from sin and repent his sins. Let him, for the grace of God, distribute all that he possesses and forsake home and homeland together and all the love of the world, and serve his Lord day and night, mortify himself as greatly as he can against his own desire all the days of his life. What more can he do except that, in addition to himself, he draw each man to what is right, as he most eagerly can? D55.18.01 Here it is made known how a sick man redeem his fast. One may redeem a day's fast with 1 penny; one can also redeem a day's fast with 220

psalms. One can also redeem a month's fast with 30 shillings or let a man be freed who is worth that money, and for 1 day's fast one can sing 6 times "Beati immaculata," and the Pater Noster 6 times. And for 1 day's fast let a man kneel and bow 60 times to earth with the Pater Noster. A man may also redeem 1 day's fast if he lie prostrate with all his limbs in his prayers to God and with true repentance and with right belief sing "Miserere mei deus" 15 times and the Pater Noster 15 times. Then every day remission of his sins shall be given to him. D55.19.01 One can compensate a 7-year fast

with 12 months if he sing the psalter of psalms every day and another at night, and 50 at evening. And one can redeem 12 days' fasting with 1 mass, and with 10 masses one can redeem a 4-month fast, and with 30 masses one can redeem a 12-month fast if he wishes to, with true love of God, intercede for himself and confess his sins to his confessor and so atone for them as he prescribes for him, and earnestly abstain ever after.

56.00.00

D56.01.00 Concerning men of means. MS Y56.01.00: Thus may a man of means and many friends lighten his penance with his friends' help.

D56.01.01 Thus may a powerful man who is rich in friends greatly lighten his penance with his friends' assistance. First, in the name of God, with the testimony of his confessor, let him manifest right belief and show mercy to all those who have sinned against him, and make his confession unhesitatingly and promise cessation (from sin) and undertake penance with great lamenting. D56.02.01 Let him then lay aside his weapons and idle ornaments and take his staff in hand and go barefoot earnestly and take a wollen cloth or hairshirt on his body, and not come into bed but lie on the floor, and do that (so that), during 3 days, the number of days in 7 years be disposed of thus: D56.03.01 Let him set to work and first take to himself twelve men, and fast 3 days (with them) on bread and on green herbs and on water, and (let him) obtain in addition, howsoever he may, 7 times 120 men who shall also fast for him 3 days. Then will be fasted as many fasts as there are days

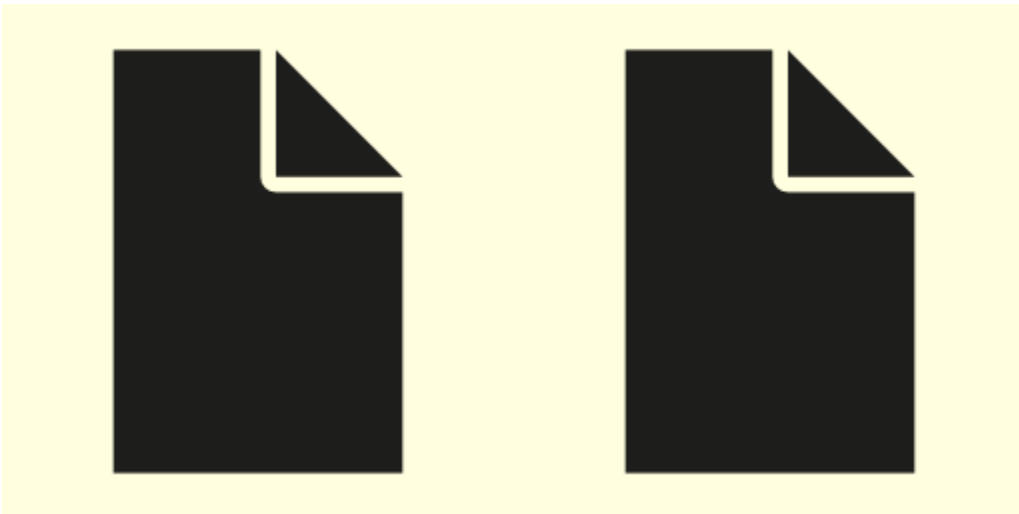


in 7 years.

D56.04.01 When a man fasts, then let one distribute to all God's needy the dishes that he would have used. And the 3 days that a man fasts, let him forgo every worldly occupation, and day and night, as most often as one can, let him remain in church and with a taper bought for charity earnestly watch there and call to God and ask forgiveness with a lamenting mind, and kneel often in the sign of the cross, sometimes up, sometimes down, prostrate himself, and try earnestly (so that he may) obtain tears from his eyes and weep for his sins. D56.05.01 And let the man feed on those 3 days as many people in need as he can and on the fourth day bathe them all and shelter them and distribute possessions, and let the penitent be (busy) about washing their feet, and let one offer as many masses that day for him as can possibly ever be obtained. D56.06.01 And at the last mass let someone give him absolution and he may then go to the Eucharist unless he be guilty to such a degree that he cannot yet do so. D56.06.02 And let him promise then, at all events, that he ever from that time forward will work God's will and cease from every unrighteousness with God's help as he ever most firmly is able to, uphold Christianity righteously, and cast aside every heathen practice entirely. Thoughts and habits, words and works, let him earnestly correct; (let him) support all righteousness and cast down unrighteousness, with God's help, as he ever most earnestly is able to do; and to great benefit he does it for himself, he who performs that which he promised to God.

D56.07.01 This is the lightening of penance of a powerful man rich in friends. But one not powerful may not go ahead with such steps, but he must seek it (i.e., the remedy of sin) in himself more earnestly. And that is also most just, that everyone his own misdeeds avenge on himself with earnest repentance. For it is written, each one will carry his own burden.

D51.01.90 A second version of part of Old English Handbook, part 1, is found in this manuscript; the tag -.09 in the manuscript file identifies it as the second version; otherwise the canon numbers (D51.01.+) are identical with the version on fol. 114-15, where most of this material has been deleted by erasure. D51.01.91 When anyone wishes to make a confession of his sins, let him act courageously and not feel ashamed to confess wicked deeds and to accuse himself of misdeeds. Because from that comes forgiveness, and because without confession, there is no pardon. For truly, confession cures, confession justifies, confession grants remission of sins. D51.02.91 First therefore let him prostrate himself humbly over the earth in the sight of God, and with tears flowing let him beg Blessed Mary, with all the saints and angels and holy apostles and all the saints of the Lord, to intercede with God for him, so that almighty God will consider it worthy (deem it fit) to give him perfect wisdom and true knowledge for the confession of his sins.



D51.02.92 Christ hear us, Holy Mary hear us, all the blessed pray,

etc. D51.02.93 After this, rising up with confidence, let him confess his own faith penitently, saying, D51.02.94 "I believe in one God," etc.



D55.04.91 Teach Christian people eagerly and heal them and remember that the physician who must heal evil wounds well (he) must have a good salve for that. Nor are there any wounds so evil as the wounds of sin, for through them a man perishes in eternal death unless through confession, cessation (from sin), and repentance he becomes healed. D55.05.91 Then the physician who must heal the wounds ought to be wise and careful. One must first cure him (lit. them) through good teaching and with it do so that he vomits the poison that is within him,

that is, that he should cleanse himself first through confession. D55.06.91 All men must vomit sins through good teaching with confession just as man (vomits) poison through a good drink. D55.07.91 No physician can cure well before that poison is (cast) out; nor can any man likewise prescribe penance well to him who does not wish to confess. No man can repent his sins without confession, any more than he who has drunk poison may become well unless he spew out the poison violently. D55.08.91 After confession a man may with penance quickly merit God's mercy if he lament with his inward heart and repent that which he previously did in unrighteousness through the devil's instigation. D55.09.91 A just repentance is also greatly dependent on a wise confessor, just as a necessary remedy for disease

is dependent on a good physician. And it must be sought according to a man's works, according to the judgment of the canons, and also moderated according to means, and according to degree, and how one understands the sorrow of his heart and his own earnestness.

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C51.01.00 Here begins the order of confession of St. Jerome, how the Christian ought to confess his sins. C51.01.01 When anyone wishes to make a confession of his sins, let him act courageously and not feel ashamed to confess wicked deeds and to accuse himself of misdeeds. Because from that comes forgiveness, and because without confession, there is no pardon. For truly, confession cures, justifies, and confession grants remission of sins. C51.02.01 First therefore let him prostrate himself humbly over the earth in the sight of God, and with tears flowing let him beg Blessed Mary, with all the saints and angels and holy apostles and all the saints of the Lord, to intercede with God for him, so that almighty God will consider it worthy (deem it fit) to give him perfect wisdom and true knowledge for the confession of his sins. C51.02.02 Christ hear us, Holy Mary hear us, all the blessed pray, etc. C51.02.03 After this, rising up with confidence, let him confess his own faith penitently, saying, C51.02.04 "I believe in one God," etc. C51.02.05 After this let him begin his own confession before God and before the priest, making known his sins. C51.02.06 Lord, let your servant, [Name] now come before you to seek (entreat) your mercy, so that all his sins may swiftly be absolved by your grace, through Jesus Christ.

53.00.00

C53.01.01 He who is the physician of men's souls and the witness of their deeds must consider this distinction and difference: how he shall impose penance on men for their deeds, and yet not condemn them or cause them to despair. C53.02.01 When one wishes to confess his misdeeds to him (i.e., you, the physician),

first listen to him patiently (and learn) how his conduct can be regulated. C53.03.01 If he wishes to confess and knows how to confess

his deeds humbly, and you perceive that his sins cause him sorrow, instruct him kindly and compassionately. C53.04.01 If he does not know how to confess his misdeeds and consider his sins, ask him regarding his state, and wrest his sins from him, and inquire into his deeds, and be mindful yourself that you must never pass judgment in the same way on the powerful and the lowly, on the free and the enslaved, on the old and the young, on the well and the sickly, on the humble and the proud; onto those in orders and lay people. C53.05.01 In every deed must a prudent judge wisely distinguish how it was done, and where and when. C53.06.01 At no time is wrongdoing allowed, and nevertheless one must also be on guard most earnestly at festival times and fast-times and in festive places. C53.07.01 And always, if one is mightier or greater of rank, so must he repent wrongdoing more deeply before God and before the world. For the powerful and the weak are not able to lift up a similar burden, nor the one who is ill (lift up a) similar (burden) to the one who is well. C53.08.01 And therefore one must take the measure of and discreetly distinguish between C53.08.02 age and youth, wealth and poverty, health and illness, and every rank. C53.09.01 And if anyone does something wrong unintentionally, that is not like the one who does wrong willfully and in keeping with his own accord; and also he who is the involuntary agent of that in which he does wrong is deserving of protection and always the milder judgment, because he was the unwilling agent of that which he did. C53.10.01 Let each deed be distinguished before God and before the world.

54.00.00

C54.01.01 These customs are observed over the sea. That is that each bishop is at his episcopal see on the Wednesday known as Ash Wednesday. C54.01.02 Then each one of those people in that shire who are

stained with grave sins must then to him come on that day and reveal his sins to him. C54.02.01 And then he instructs them in penitence, to each according to the measure of the sins. C54.02.02 Then those who so deserve he separates from the fellowship of the Church and yet admonishes and warns them according to their own need. C54.02.03 and they then with his permission return to their homes. C54.03.01 And again on the Thursday before Easter, all congregate at the same place and then the bishop sings over them and

gives them absolution, and they afterward return to their homes with the bishop's blessing. C54.03.02 This is to be observed by all Christian people. C54.04.01 And nevertheless the priest must earnestly inquire, with what kind of compunction and with what perfection the penance was performed that was given to him, and he gives remission accordingly. C54.05.00 CONCERNING MANSLAUGHTER. C54.05.01 If a layman slays another without fault, he is to fast 7 years on bread and water and 4 years as his confessor instructs him, and after that repentance of 7 years, he is to repent his misdeeds diligently, to the extent that he may; for it is unknown how acceptable his penance were



to God.

C54.06.01 He who wishes to kill another and is unable to carry out his wish fully is to fast for three years on bread and water and two years as his priest instructs him and ever to repent his misdeeds. C54.07.01 If a layman slays a man out of necessity, he is to fast for three years, one on bread and water, and two as his scrift instructs him. If it is a subdeacon (who slays another), he is to fast for six years; if it is a deacon, he is to fast for seven years; if is a masspriest, he is to fast for ten years and if a bishop, for twelve years and repent ever after. C54.08.01 If anyone smites his child to death unintentionally, he is to fast for 5 years, 3 on bread and water as above. C54.09.01 If a bishop or a masspriest slays someone, he must forfeit his rank and repent earnestly ever after.

C54.10.01 If a woman kills her child while it is inside her, or after it comes out, with drink or with diverse other things, she is to fast 10 years, three on bread and water and seven as her priest mercifully

teaches her, and repent it ever after. C54.11.01 If someone kill his servant without fault out of anger, he is to fast 3 years. C54.12.01 If a



woman strikes her servant because of some vile enmity and she dies from that (blow) and she is innocent, the woman is to fast 7 years, and if she (the servant) be guilty, she is to fast 3 years and repent her misdeed ever after. C54.13.01 If a man intentionally slays himself with a weapon or at some kind of demonic instigation, it is not permitted to sing mass for such a man, nor to commit that body to earth with any psalms, nor to bury the body in a consecrated (purified) cemetery. C54.13.02 One must reach the same judgment for him who loses his life in punishment of his sins--that is, for the thief, the murderer, or betrayer of his lord. C54.14.00 Concerning fornication. C54.14.01 If anyone is polluted by an animal, or if a male person (is polluted by) another, if he is 20 years old, he is to fast 15 years; and if the man has a spouse, and he is 40 years old and does such a thing, he must cease doing it and fast for as long as he lives, nor is he permitted to receive the body of the Lord before the day of his death. C54.14.02 Young men and foolish men are to be whipped if they do such things. C54.15.01 If one commits adultery he is to fast for seven years, 2 days each week on bread and water, be it woman or man. C54.16.01 Whoever breaks his vow and takes another wife, he is an adulterer. One is not to give him any of the rites that pertain to Christian men, neither in death nor in life, nor is one to bury him with Christian men. And likewise for the woman. And the kin who were (part of) that arrangement are to suffer the same judgment unless they soon wish to turn back (i.e., change their minds) and earnestly repent. C54.17.01 Whoever

has a lawful spouse and also a concubine, no priest is to perform Christian rites for him unless he turn to repentance. He is to remain with one alone, be it the wife or be it the concubine. C54.17.02 If a ceorl fornicates with another's lawful wife, or the wife with another's lawful husband, he (or she) is to fast 7 years, 3 on bread and water and 4 as his (or her) scrift instructs him (or her), to and repent his (or her) misdeeds ever after. C54.18.01 If a woman takes two brothers as husbands, one after the other, they are to be separated and they are to repent earnestly for as long as they live, as their confessor instructs them. And at their death the priest is to perform the rites for them as one does for Christians, if they promise that they will do penance for a long time (and) if they are permitted to live a long time. C54.19.01 If someone dwells in such evil kinship until the end of his life without any cessation, we do not know how to devise any counsel for him, but it is left to God's judgment. It is not permitted that he be buried in consecrated (purified) ground. C54.20.01 If a woman is betrothed, it is not permitted that another man deprive him of her; if anyone do so, he is to be excommunicated. C54.21.01 If someone with fraud takes a woman or a maiden forcibly in unlawful fornication against her will, he is to be excommunicated. C54.22.01 If someone with his craftiness seduces another man's attendant for fornication, and against her will fornicate with her, if he is a man in orders, he is to forfeit his rank; if he is a layman, he is to be excommunicated. C54.23.01 If a maiden is betrothed and in that state is captured, or if for some reason she is taken away from him to whom she is betrothed, and it afterward happens that they come into proximity (i.e., cohabit), they may remain together lawfully, for she was taken from him against her will. C54.24.01 If a woman is in orders and she afterwards turns to worldly idleness and undertakes to have a family and thinks

that she can repent with her possessions (for that), that she has angered God, that is not at all so. But she must give up her marriage and turn to Christ and live her life as her priest instructs her, and repent her sins earnestly ever after. C54.25.00 CONCERNING MANSLAUGHTER OF

THOSE IN ORDERS.C54.25.01 If a masspriest or a monk kills a man, he is to forfeit his rank and fast ten years, five on bread and water and for five (fast) three days of the week, and on the others take his food, and repent his sins ever after. If a deacon (does this), 7 years, 4 on bread and water, and the other enjoy (his food), etc. If a cleric (does this), 6 years, 4 on bread and water; if a layperson, 5 years, 3 on bread and water. C54.26.01 If someone slay a person in orders, or his next of kin, he is to leave his land and his possessions and do as the pope advises him and repent ever after. C54.27.00 CONCERNING THE FORNICATION OF THOSE IN ORDERS.C54.27.01 If a masspriest or a monk commit fornication or adultery, he is to fast for ten years and repent ever after; if a deacon, seven years; if a cleric, six; if a layman, five, as with manslaughter. C54.28.01 If a masspriest or a monk or a deacon had a lawful wife before he was in orders and he leaves her in order to receive orders, and afterwards through fornication takes her again, each one of them is to fast as for manslaughter, and they should repent greatly. C54.28.02 If a masspriest or a monk or a deacon or a cleric or a layman fornicates with a nun, each one of them is to fast according to his rank, as for manslaughter, and ever after he shall forgo meat; and the nun (is to fast for) ten years as the masspriest, and repent ever after. C54.29.01 If anyone wishes to fornicate with a nun and she does not wish to, he is to fast for one year for that unrighteous wish on bread and water. C54.30.01 If someone wishes to fornicate with another's lawful wife, and she does not wish to, he is to fast for three fasting periods on bread and water, one in summer, one at harvest time, the third in the winter. C54.31.01 If someone wishes to fornicate unlawfully with a woman, he is to fast for forty days on bread and water. C54.32.01 If anyone deprive another of his daughter, he must make amends to the friend, and both of them fast 1 year

on Wednesday and Friday and the other days take their food, except for meat, and betake themselves into (take one another in) lawful marriage. C54.33.01 If anyone fornicates with an animal, he is to fast fifteen years, eight on bread and water and for seven, each year, the three forty-day periods and on Wednesday and Friday as long as he live and repent his misdeed ever after. C54.34.01 If someone pollute himself

willingly, he is to fast for three years on each of the three forty-day periods on bread and water and forgo meat every day except Sunday. C54.35.00 CONCERNING WITCHCRAFT.C54.35.01 If someone destroy another with witchcraft, he is to fast three years on bread and water, and for four years (fast) three days each week on bread and water and repent ever after. C54.36.01 If someone drive a stake into another he is to fast three years, one year on bread and water and two (years) three days each week on bread and water; and if he dies because of the stake, then he is to fast seven years as it is written here and repent his offense ever after. C54.37.01 If anyone performs witchcraft because of love of another and gives him (something) in his food or drink or (puts him) under in a magic spell, if it is a layman, he is to fast a half year on Wednesdays and Fridays on bread and water, and the other days take his food, except meat; if it is a cleric, one year as above, three days each week on bread and water; a deacon (is to fast) three years, as above; a masspriest, five years, one on bread and water and for four every Friday on bread and water, and the other days forgo meat. C54.38.01 If anyone foully pollutes himself in unnatural ways, against God's creation, through any practice, he is to repent that always so long as he lives, according to what the deed was.C54.39.00 CONCERNING THE MARRIED COUPLE WHO SUFFOCATE THEIR CHILD.C54.39.01 If anyone suffocates a child in sleep so that it dies, he is to fast three years, one on bread and water and, for two years, three days in the week, and if it came about through drunkenness, he is to repent more deeply, as his priest instructs, and repent that ever after. C54.40.01 If an unhealthy child dies a heathen, responsibility for

that belongs to the priest. He is to forfeit his rank and repent it earnestly; and if it came about through the negligence of friends, they are to fast for three years on bread and water and, for two years, three days in the week and repent it ever after. C54.41.01 If someone gives (in exchange) a Christian man to a heathen, he is not deserving of any rest among Christian people unless he redeem (him) whom he gave. And if he cannot do that, he is to give the value (of the sale) to God's worship and release another of the value of the other and then free him. And for that he must repent three years fully, as his priest instructs him, and if he

does not have the means with which he can redeem someone, he must do penance more deeply, that is for seven years fully, and repent ever after. C54.42.01 If someone ruin himself with many sins and then wishes to cease and diligently repent, he is to go to the minster, and there ever serve God and humankind, as one (the priest) instructs him, or wander widely over the earth and do penance for as long as he lives, and help his soul, or in any case (repent) on earth in the most profound penance that he is ever able to endure, as one (the priest) instructs him.

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C55.01.01 The need of a greatly sinful man is very dependent on a wise confessor, just as the healing of a sick man is (dependent) on a good physician. C55.02.01 Men sin in various ways and frequently at the devil's instigation. And it is terrible that men in orders sin so greatly against God that they forfeit their orders. C55.03.01 And there must be severe penance as a remedy, although always according to rank and to the measure of guilt, according to the judgment of the canons. And also one must seek it (remedy) according to the abilities of the man, and to his rank, and to the penitence of his own heart. To one a year's remedy, to one more than a year's; to one a month's remedy, to one more than a month's; to one a week's, to one more than a week's, to some a day's, to one more than a day's; and to one a lifetime.

C55.04.01 The physician who must heal grievous wounds well must have a good salve for that. Nor are there any wounds so evil as the wounds of sin, for through them a man perishes in eternal death unless through confession, ceasing (from sin), and repentance he becomes healed. C55.05.01 Then the physician who must heal the wounds ought to be wise and careful. They are first cured through good teaching and so bring it about with them that he vomits the poison that is within him, that is, that he should cleanse himself first through confession. C55.06.01 All men must vomit sins through good teaching with confession just as man (vomits) poison through a good drink. C55.07.01 No physician can cure well before that poison is (cast) out; nor can any man likewise teach/prescribe penance well to him who does not wish to confess. No man can confess his sins without repentance, any more than he who has drunk poison may become well unless he vomit the poison. C55.08.01 After confession a man may

quickly merit God's mercy if with penance he lament with his inward heart and repent that which he previously did in unrighteousness through the devil's instigation. C55.09.01 A just repentance is greatly dependent on a wise confessor, just as a necessary remedy for disease is dependent on a good physician. And it must be sought according to a man's works, according to the judgment of the canons, and always modified according to means, and according to degree, and how one feels the sorrow of his heart and his own earnestness. C55.10.01 It is a deep penance that a layman lay aside his weapons and wander widely barefoot and not one night be where he was on the one before, and fast greatly, and watch, and pray day and night and willingly be weary, and be so unshorn that iron not come on hair nor on nail, nor that he come into a warm bath, nor onto a soft bed, nor taste meat,

nor anything from which drunkenness come, nor that he come into church. C55.11.01 But he should eagerly seek holy places and make his sins known, and ask intercession for himself, and he should kiss no one, but ever be repenting his sins fervently. C55.12.01 He who thus condemns himself fares harshly, but nevertheless he is happy if he never relax (this discipline) until he has fully repented, for no man in the world is so sinful that he may not repent to God if he undertakes it earnestly. C55.13.01 Penances are imposed in various ways. A man may redeem much with alms. He who has the means should raise a church to God's praise, and if it is possible for him, give the land for it. And let young men be drawn to it that may serve for him and minister to God daily. And let him improve God's churches everywhere as it is possible for him to do, and assist people's journeys with bridges over deep water and over foul ways, and distribute earnestly what he has for thanksgiving to God, as fully as is possible for him. And let him help poor men earnestly, and widows and stepchildren and foreigners. C55.14.01 Let him free his own



slaves to freedom, and also poor captured men, and feed the needy, and clothe, house, warm, bathe, and bed them according to their own needs. Let him everywhere earnestly seek intercession by mass singing and psalm singing and frequently, for his Lord's mercy, himself suffer very greatly with severe abstinence from food and drink and every bodily lust. C55.15.01 And he who has fewer means should do according to his ability what he can. Let him tithe for God's love all that which he owns and take the measure of himself as often as he has occasion to,

and often seek churches with his alms, and greet holy places with his light, and give house-shelter and food and protection to those who have need of it, and fire and food and bed and bath, and clothe and help the needy if he may. C55.15.02 Let him visit with goods those who are sad in mind and sick, and bury the dead for the love of God. Let him kneel



often in secret places and prostrate himself on the earth and fast and watch and pray earnestly and often and frequently. C55.16.01 And he who has yet fewer means, let him do according to his ability earnestly that which he can do, especially mortify his body against lust if he previously gratified the devil through agreeable lust. Let him fast now because of that which he previously so unrighteously did, and let him watch and toil because often before he slept and was sluggish when he should not have been, or waked too much without need. Let him suffer cold and a cold bath because of the heat of the sinful lust that he previously did anywhere, and if he provoked anyone at any time to unrightousness or anywhere directed (it), let him repent it earnestly. And if someone anger him quickly, he is to forgive that for the love of God. And ever as much as he can, let him think very earnestly what as a remedy there may be against all the temptations that had formerly sprung up through the devil's seed. And if he brought any besides himself from the (right) way, let him bring him earnestly again onto his right way. So that,



if he has enticed anybody into sin, he is to do what is necessary and bring him from that (sin) and lead him to his right way, and let him lead every man from his sins; then his (own) sins will soon be lighter. C55.17.01 A man may decree a judgment for himself with his confessor's counsel who resolutely wishes to abstain from sin and repent. Let him, for the love of God, distribute his goods, all that he possesses, and forsake home and native land and all the love of the world

and serve his Lord day and night, mortify himself as greatly as he can against his own lust all the days of his life. What more can he do except that, in addition to himself, he draw each man to what is right, as he most eagerly can? C55.18.01 Here it is made known how a sick man can redeem his fast. One can redeem a day's fast with one penny; one can also redeem a day's fast with two hundred and twenty psalms. One can also redeem a month's fast with thirty shillings or let a man be freed who is worth that money, and for one day's fast one can sing six times "Beati immaculata," and the Pater Noster six times. And for one day's fast let a man kneel and bow sixty times to earth with the Pater Noster. A man may also redeem one day's fast if he lie prostrate with all his limbs to God in his prayers and with true repentance and with right belief sing "Miserere mei deus" fifteen times and the Pater Noster fifteen times. Then daily remission of his sins shall be given to him. C55.19.01 One can compensate a seven-year fast with twelve months if he sing the psalter of psalms every day and another at night, and fifty at evening. And one can redeem twelve days' fasting with one mass, and with ten

masses one can redeem a four-month fast, and with thirty masses one can redeem a twelve-month fast, if he wishes to, with true love of God, intercede for himself and confess his sins to his confessor and so atone for them as he instructs him, and earnestly abstain ever after.